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THE CONCEPT OF MIND IN EARLY BUDDHISM

A DISSERTATION
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by
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Dedicated
to
Patrick de Silva Kularatne, Esq.,
B. A., B. Sc., LL. B
A Great Pioneer in Buddhist Education in Sri Lanka,
as a token of gratitude
for his continuous encouragement, guidance and help
to this author.

This dissertation was approved by

[illegible] as director

and by Robert T. Meyer and

[illegible] as readers.

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LIST OF ABBREVIATIONS

Note: Although titles for full citations appear in underlined form, for purposes of convenience abbreviations that appear in the text and footnotes will not be underlined.

Abbreviation	Title of Work
A.	Aṅguttaranikāya
A. Tr.	Translation of the Aṅguttaranikāya
AA.	Buddhaghosa, Manorathapūranī Nāma Aṅguttaranikāyaṭṭhakathā
Abhs.	Anuruddha, Abhidhammatthasaṅgaha
Ai. Up.	Aitareyopaniṣad
Bh. Gītā.	Bhagavadgītā
Bṛ. Up.	Bṛhadāraṇyakopaniṣad
Bud. Ind.	Rhys Davids, Buddhist India
Bud. Psy.	Rhys Davids, Buddhist Psychology
Capp. Dict.	Cappeller, A Sanskrit-English Dictionary
Ch. Up.	Chāndogyopaniṣad
Conc. Real.	Ñāṇānanda, Concept and Reality
Cpd.	Compendium of Philosophy
D.	Dīghanikāya
D. A.	Buddhaghosa, Sumaṅgalavilāsinī
D. Tr.	Translation of the Dīghanikāya
Dhp.	Dhammapada
Dhs.	Dhammasaṅginī

Abbreviation	Title of Work
ERE.	Encyclopaedia of Religion and Ethics
Grass. Dict.	Grassmann, Wörterbuch zum Rig-Veda
Hist. Bud. Th.	Thomas, History of Buddhist Thought
HLB.	Rhys Davids, History and Literature of Buddhism
Itiv.	Itivuttaka
Itiv. Tr.	Translation of the Itivuttaka
Jā.	Jātaka
Kaṭh. Up.	Kaṭhopaniṣad
Kau. Up.	Kauṣītakībrāhmaṇopaniṣad
Khp.	Khuddakapāṭha
Khp. Tr.	Translation of the Khuddakapāṭha
Kvu.	Kathāvatthu
Lal. Vist.	Lalita Vistara
M.	Majjhimanikāya
M. A.	Buddhaghosa, Papañcasūdanī
M. Tr.	Translation of the Majjhimanikāya
Mac. Dict.	Macdonell, A Practical Sanskrit Dictionary
Mai. Up.	Maitrāyanīyopaniṣad
Māṇ. Up.	Māṇḍūkyopaniṣad
Mhvu.	Mahāvastu Avadānaṁ
Mhvu. Tr.	Translation of the Mahāvastu Avadānaṁ
Mon.-Wil. Bud.	Monier-Williams, Buddhism
Mon.-Wil. Dict.	Monier-Williams, A Sanskrit - English Dictionary

Abbreviation	Title of Work
Muṇ. Up.	Muṇḍakopaniṣad
Nd.	Mahā Niddesa
Nett.	Nettipakaraṇa
Praś. Up.	Praśnopaniṣad
Ps.	Paṭisambhidāmagga
PTS. Dict.	Pali Text Society, Pali-English Dictionary
Radh. Prin. Up.	Radhakrishnan, The Principal Upaniṣads
RV.	Ṛgveda
S.	Saṁyuttanikāya
S. A.	Buddhaghosa, Papañcasūdanī
S. Cey. Ed.	Saṁyuttanikāyo
S. Tr.	Translation of the Saṁyuttanikāya
Sadhpund.	Saddharmapuṇḍarīka
Sn.	Suttanipāta
Sn. Tr.	Translation of the Suttanipāta
Śve. Up.	Śvetāśvataropaniṣad
Ther. G.	Thera-Therī-Gāthā
Ud.	Udāna
Ud. Tr.	Translation of the Udāna
Vbh.	Vibhaṅga
Vin.	Vinayapiṭaka
Vism.	Buddhaghosa, Visuddhimagga
Whit. Roots.	Whitney, The Roots, Verb-forms and Primary Derivatives of the Sanskrit Language

Abbreviation	Title of Work
Wint. Ind. Lit.	Winternitz, A History of Indian Literature
Wr. Tr.	Writer's Translation

PREFACE

The early Buddhist concept of mind is a subject that has not yet been satisfactorily studied by any modern scholar. The present work of the writer is an attempt to fulfill that need. His interest is to find satisfactory answers to his quest on the two questions, 'what is mind,' and 'what are its exhaustive functions' according to the teachings of the Buddha. The word of the Buddha is generally regarded to have been collected in the thirty-two volumes of the Tipiṭaka. But the Pāli scholars of the West as well as of the East have been able to see that all those texts were not composed in one and the same period. According to those scholars, there is subject matter to be regarded as older than the others. The criterion is based on the repetition of the Buddha's teachings not only in one text, but also in several others. The translations of the canonical passages, in which crucial key words pertaining to mind and to its constituent factors occur, moreover, are often found incompatible or inchoate. Thus any investigation is to be seriously considered.

The scope of the present investigation is limited to the

words which are directly to be translated as 'mind'; it is also limited to the terms which are used to express the constituent parts of mind. Such words are to be collected and examined. The texts that are to be examined for such words and their indications must also have strict chronological limitations. Earlier texts of Buddhism to be selected for investigation have to be decided; the relevant works of pre-Buddhistic Indian literature also have to be consulted.

The method followed here is based primarily on grammatical, philological, linguistic, and semantic investigation, only to a lesser extent on philosophical and psychological considerations. The derivations of the selected crucial and indispensable key words have to be examined radically. The meanings are to be decided according to their contexts. The contexts in which those words are used are to be studied critically on a comparative basis. When the current translations fail to supply an exhaustive denotation of a key word, new interpretations with more appropriate and accurate meanings have to be determined. It also should be done in such a way that the current dictionaries and at least one or two translators could not object. Tables of meanings of the key words and of their roots, as they have been given in the dictionaries and in the translations, are to be supplied for the purpose of easy comparison and contrast. The authenticity of the quoted passages as of the earlier works of Buddhism have to be proved.

In referring to citations from the Ṛgveda, the first (Roman) number denotes maṇḍala (book), the second (Arabic), sūkta (hymn), and the third (Arabic), the śloka (verse), (i.e., X. 103. 12). In the Upaniṣads, the first number refers to the section, and the second to the passage or verse. In the Pāli texts and translations, the first (Roman) number refers to the volume and the second (Arabic) to the page.

The words Sri Lanka and Ceylon are used interchangeably throughout the work.

The writer has found the Pali Text Society editions of the original Pāli texts and their translations useful and reliable. In case of dubious points, however, the texts printed in Sinhalese and Burmese scripts also were consulted and compared. The research of eminent Vedic and Sanskrit scholars on the sacred books of the Hindus was also of much assistance. Among them are Bloomfield, Griffith, Hume, and Max Mueller. Gratitude is also due to a group of notable scholars on Mahāyāna Buddhism: Kasawara, Nishio, Takakusu, and Suzuki. Other writings, examined for purposes of comparison, were those published by American, British, Ceylonese, French, German, and Swedish scholars. Their contributions to Buddhism pertinent to this inquiry appear in the appended bibliography.

The writer expresses his thanks to the director of the thesis, Professor Siegfried A. Schulz, Department of Modern Languages and Literatures, The Catholic University of America, and to the readers, Professor Robert T. Meyer and the Rev. Dr.

INTRODUCTION

In the present investigation on the concept of mind in early Buddhism, it has been found that the only words that have been translated as mind in all dictionaries and translations are citta and mano. The meanings of each word as they appear in authoritative dictionaries and English translations are collected and compared. In order to decide the primary meanings of the roots from which the two words are derived, each of the roots, as given in Whitney's The Roots, Verb-Forms and Primary Derivatives of the Sanskrit Language, and all meanings of each root, as given in dictionaries, have been collected and presented in tabular form in order to make comparison and contrast easier. The meaning determined by the writer as primary was the most suitable one, and the one on which all scholars could agree. The usage of each word in the Ṛgveda (the oldest literary work in Indian literature), and the earlier Upaniṣads (the earliest Indian philosophical works) were examined together with the earlier texts of the Pali Tipiṭaka (the threefold collection of the canonical

texts of Theravāda Buddhism). The English translations of the Dhammapada and Suttanipāta (two popular texts of the Tipiṭaka) were examined exhaustively, and the various interpretations of citta and mano made by the translators of the two works were collected and tabulated. These inquiries were of much assistance in deciding not only the primary meanings of the two words but also their secondary and general meanings.

The enquiry conducted in order to determine the Pāli words that refer directly and exhaustively to the constituent factors of mind has shown clearly that there are only four such words in the earlier Buddhist texts. They are vedanā, saññā, saṅkhāra, and viññāṇa, as found in the context of Pañcakkhandhā (the Five Aggregates). The Sanskrit forms of these words are found in the Ṛgveda, earlier Upaniṣads, and later works of Sanskrit literature. It is significant that not a single word out of the four is used to designate what is meant in Buddhist terms. In order to ascertain the accurate meanings of these four crucial words, the Pāli passages in which they have been used in the earlier canonical texts were collected, and their interpretations in current translations were critically studied. The various meanings of each word as given by thirty leading translators have also been presented in tabular form, with one table for each word. Relevant passages, other than the formula of Pañcakkhandhā, have been examined and quoted along with their translations, each in its proper place. When the translation of a quoted

passage seemed to be complicated or incompatible, a precise and more literal translation of the author, introduced as 'Wr. Tr.' follows. Among current translations, not a single interpretation of the formula of Pañcakkhandhā was found completely free from error or reliable. However, those particular translations have not thus far been critically studied by any scholar.

The twelve terms of the complete formula of the Paṭiccasamuppāda (Dependent Origination) come under investigation and form the contents of a separate chapter of the present work by reason of the fact that the four mental aggregates of the Pañcakkhandhā also occur in the former with the very same meanings. As in the case of the Pañcakkhandhā, the Paṭiccasamuppāda has been erroneously interpreted by the translators. The current translations of the latter have been so complicated, incompatible, and misleading that some writers have criticized the doctrine as something meaningless. For instance, E. J. Thomas has written:

> "It makes superfluous the attempts of Western scholars to find in it a rational contribution to philosophic thought."[1]

And A. L. Basham remarks:

> "This very simple doctrine [of Buddhism] was developed in various rather pedantic forms, most important of

[1] Edward Joseph Thomas, The History of Buddhist Thought. 2d ed. (New York: Barnes & Noble, 1951), p. 58, note 1 (hereafter cited as Hist. Bud. Th.)

> which was the 'Chain of Dependent Origination' (Paṭicca-samuppāda), a series of twelve terms, repeated in more than one passage of the Pali scriptures, commented on again and again by ancient and modern scholars, and probably not fully understood by anybody."[2]

And on the following page of his work, Basham stated, "The mechanics of this doctrine are indeed obscure."[3]

The new interpretation of the doctrine proposed by the present writer not only explains this obscure passage, so called by Basham, but it also oonfirms its accuracy and meaningfulness.

The Pāli texts selected as the representative works of early Buddhism are from the *Nikāya* literature of the *Sutta-piṭaka* (the collection of discourses and other utterances) of the *Tipiṭaka*. The term *nikāya* has two implications. When it is used directly, it means only four texts: the *Aṅguttaranikāya*, *Dīghanikāya*, *Majjhimanikāya*, and *Saṁyuttanikāya*. In a general sense, it means the other fifteen minor texts that are collectively called the *Khuddakanikāya*.

The thirty-two works of the Pāli *Tipiṭaka*, in their present state, are indisputably the compositions of the Theravādins. The provenience of these works is North India, in spite of the tradition that they were committed to writing in Ceylon in the first century B. C. Scholars are agreed

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[2] Arthur Llewellyn Basham, *The Wonder That Was India: A Survey of the Culture of the Indian Sub-Continent Before the Coming of the Muslims*. Evergreen ed. (New York: Grove Press, 1959), p. 269.

[3] *Ibid*., p. 270.

that they are the oldest Buddhist records available. The purpose behind the composition of the works of the Tipiṭaka is repeatedly mentioned in those works, as well as in the Pāli commentaries: to preserve the Buddha's sayings and his doctrine in their pristine purity. The authenticity of the Buddha-word, as it appeared in the collections of individual direct-disciple monks, is said to have been examined in the First Council, which was held in Rājagaha (present Rajgir), the capital of ancient Magadha, two months after the demise of the Buddha in 483 B. C. However, the subject matter, style, and sometimes the form of language of a few texts have revealed that they are of later origin. The latest, most doubtful work, the Parivāra of the Vinayapiṭaka (the collection on discipline) is generally accepted to be no later than the first century B. C.

Rhys Davids, referring to the chronology and the nature of the contents of the Buddhist scriptures, suggested that the books of the Pāli Tipiṭaka

> "were composed at different times between 500 and 250 B. C. but they undoubtedly contain a great deal of much older matter. And Gautama Buddha did not leave behind him a number of deeply simple sayings, from which his followers subsequently built up a system or systems of their own. He had himself thoroughly elaborated his doctrine, partly as to details, after, but in its fundamental points even before, his mission began. During his long career as teacher, he had ample time to repeat the principles and details of the system over and over again to his disciples and to test their knowledge of it. And further, his leading disciples were, like himself, accustomed to the subtlest metaphysical distinc-

tions, and trained to that wonderful command of memory which Indian ascetics then possessed."[3]

Rhys Davids shed further light on Buddhist chronology and historiography in a list of Pāli works which existed between the time of the Buddha and the time of Aśoka, or from 528 to 247 B. C. His priorities for proving or disproving the authenticity of the Buddha's teachings were arranged as follows:

"1. The simple statements of Buddhist doctrine now found, in identical words, in paragraphs or verses recurring in all the books.

2. Episodes found, in identical words, in two or more of the existing books.

3. The Sīlas, the Pārāyaṇa, the Octades, the Pātimokkha.

4. The Dīgha, Majjhima, Aṅguttara, and Saṁyutta Nikāyas.

5. The Suttanipāta, the Thera and Therī-Gāthās, the Udānas and the Khuddakapāṭha.

6. The Sutta Vibhaṅga and the Khandhakas (i.e. Vinaya).

7. The Jātakas and the Dhammapadas.

8. The Itivuttaka, Niddesa, and the Paṭisambhidā.

9. The Peta and Vimāna-Vatthus, the Apadānas, the Cariyā-piṭaka, and the Buddhavaṃsa.

10. The Abhidhamma books; the last of which is the Kathāvatthu, and the earliest probably the Puggala-paññatti."[4]

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[3]Thomas William Rhys Davids, Buddhism, Being a Sketch of the Life and Teachings of Gautama, the Buddha. New and rev. ed. (London: Society for Promoting Christian Knowledge, 1903), p. 86.

[4]Thomas William Rhys Davids, Buddhist India. 1st Indian ed. (Calcutta: Susil Gupta (India), 1950), pp. 121-22 (hereafter cited as Bud. Ind.)

Any study on the earliest teachings of the Buddha should thus emphasize the statements found in the passages of the Pañcakkhandhā and the Paticcasamuppāda, which are included in Rhys Davids' first priority. If in the present study less reliance has been placed on later works, such as the books of the Abhidhammapiṭaka,[5] the Peta and Vimānavatthus, the Apadānas and the like, the reason lies in the unreliability of the evidence contained therein. For the further one travels in point of time away from the date of the Buddha's birth, the more hazardous the route becomes. Folklore and embellishments emerge, and often legend is substituted for fact. Also the use of Pāli commentaries, particularly those of Buddhaghosa and Dhammapāla, is problematic, for those now in existence are based on Sinhalese translations from the Pāli originals.[6] Although such sources often are helpful, particularly in clarifying minor inconsistencies, they must be used sparingly, for they represent the interpretations of scholars who flourished some centuries after the birth of the Buddha.

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[5]In the Abhidhamma, the psychological side of the Buddha's doctrine is emphasized. According to Buddhaghosa, 'Abhidhamma' refers to the expansion and exposition of the Dhamma. Thomas William Rhys Davids, The History and Literature of Buddhism. 4th ed. (Calcutta: Susil Gupta (India), 1952), pp. 43, 46.

[6]E. W. Adikaram, Early History of Buddhism in Ceylon; or, State of Buddhism in Ceylon as Revealed by the Pāli Commentaries of the 5th Century A. D. (Migoda, Ceylon: D. S. Puswella, 1946), pp. 2, 4-5; Buddhaghosa, Samantapāsādikā; Buddhaghosa's Commentary on the Vinaya Piṭaka. Ed. J. Takakusu and M. Nagai. Pali Text Society [Publications], vols. 96, 102, 109, 110, 126. 7 vols. (London: Oxford University Press, 1924-27), 1:113.

Detailed descriptions of the contents of the Buddhist canon appear in standard works on Buddhism and its literature, but a brief explanation of the texts in regard to the Buddha's teaching on mind will be helpful in understanding the substance and aims of this study. Texts, editions, and translations are listed in the appended bibliography.

1. Anguttaranikāya

The Anguttaranikāya, the largest and most comprehensive work in Nikāya literature, is a collection of discourses arranged in ascending numerical order. Rhys Davids once described it as all-encompassing, for it included "most of the psychology and ethics of Buddhism."[7] Winternitz acknowledges at least 2,308 suttas, or parts of the collection, but avers that, because of difficulty in separating them exactly, the

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[7]Thomas William Rhys Davids, The History and Literature of Buddhism, p. 42; The Anguttara Nikāya. [Pt. 1: Ekakanipāta, Dukanipāta, and Tikanipāta, ed. Richard Morris; pt. 2: Catukka Nipāta, ed. Richard Morris; pt. 3: Pañcaka-Nipāta and Chakka-Nipāta, ed. E. Hardy; pt. 4: Sattaka-Nipāta, Aṭṭhaka-Nipāta, and Navaka-Nipāta, ed. E. Hardy; pt. 5: Dasaka-Nipāta and Ekādasaka-Nipāta, ed. E. Hardy; pt. 6: Indexes, by Mabel Hunt, rev. and ed. C. A. F. Rhys Davids]. Pali Text Society [Publications], vols. 10, 20, 35, 44, 46, 66. 6 vols. (1885-1910; reprint ed., London: Luzac & Co., 1956-67), 5: 371-81 (hereafter cited as A.). The literal meaning of 'Anguttaranikāya' is 'the yet-another-limb-collection.'

number may be increased to 2,363.[8] The suttas vary in length; the shortest consist of two lines, while the longest run into pages. The five volume edition published by the Pali Text Society at London fills 1,840 pages.

2. Dīghanikāya

The Dīghanikāya[9] is a collection of thirty-four long sermons attributed to the Buddha.[10] Each deals with one aspect or another of the Buddhist concept of mind. It can be regarded as an independent work.[11] The three volume edition of the Pali Text Society contains 904 pages.

3. Majjhimanikāya

The 152 medium length discourses, or sermons of the Maj-

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[8] Moriz Winternitz, A History of Indian Literature. [Trans. from the original German by S. Ketkar and Helen Kahn]. 2 vols. (Calcutta: University of Calcutta, 1959), 2:60, note 1. (hereafter cited as Wint. Ind. Lit.). According to Buddhaghosa, however, the Dīghanikāya contains 34 suttas, the Majjhimanikāya, 152, the Saṃyuttanikāya, 7762, and the Aṅguttaranikāya, 9557. See The Khuddaka-Pātha, Together with Its Commentary Paramatthajotikā. Ed. Helmer Smith from a collation by Mabel Hunt. Pali Text Society [Publications], vol. 77 (1915; reprint ed., London: Luzac & Co., 1959), p. 12 (hereafter cited as Khp.)

[9] The Dīgha-Nikāya [Vols. 1-2 ed. T. W. Rhys Davids and J. Estlin Carpenter; vol. 3 ed. J. Estlin Carpenter]. Pali Text Society [Publications], vols. 22, 52, 67. 3 vols. (1889-1910; reprint ed., London: Luzac & Co., 1960-67). (Hereafter cited as D.) For a list of translations of the work, see Wint. Ind. Lit., 2:35, note 2.

[10] Basham, p. 267.

[11] Wint. Ind. Lit., 2:35.

jhimanikāya[12] differ from those of the Dīghanikāya only in length. Each sutta, however, treats of a complete theme. The collection discusses a wide range of subjects: the Four Noble Truths, the vanity of desires, kamma, the Buddha's objections to a belief in the soul, various types of meditation, and nibbāṇa.[13] The three volume edition of the Pali Text Society contains 1092 pages.

4. Saṁyuttanikāya

The Saṁyuttanikāya,[14] or collection of Kindred Sayings, consists of fifty-six groups (saṁyutta) of suttas, each of which deals with specific points of Buddhist doctrine. This is also an extensive work; the Pali Text Society edition of five volumes contains 1686 pages.

The remainder of the texts have been selected from the

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[12] The Majjhima-Nikāya. [Vol. 1 ed. V. Trenckner; vols. 2-3, Robert Chalmers; vol. 4, Index, ed. Mrs. Rhys Davids]. Pali Text Society [Publications], vols. 17, 39, 45, 47, 51, 99. 4 vols. (1888-1925; reprint ed., London: Luzac & Co., 1960-64). (Hereafter cited as M.). For a list of translations of the work, see Wint. Ind. Lit., 2:46, note 1.

[13] Wint. Ind. Lit., 2:46.

[14] The Saṁyutta-Nikāya of the Sutta Piṭaka. [Pt. 1: Sagātha-Vagga, ed. Léon Feer; pt. 2: Nidāna-Vagga, ed. Léon Feer; pt. 3: Khandha-Vagga, ed. Léon Feer; pt. 4. Saḷāyatana-Vagga, ed. Léon Feer; pt. 5: Mahā-Vagga, ed. Léon Feer; pt. 6: Indexes, by Mrs. Rhys Davids]. Pali Text Society [Publications], vols. 8, 19, 25, 31, 42, 54. 6 vols. (1884-1904; reprint ed., London: Luzac & Co., 1960-70). (Hereafter cited as S.); The Book of the Kindred Sayings (Saṁyutta-Nikāya). [Vols. 1-2 trans. Mrs. Rhys Davids assisted by Sūriyagoda Sumangala Thera; vols. 3-5 trans. F. L. Woodward]. Pali Text Society Translation Series, vols. 7, 10, 13, 14, 16. 5 vols. (1917-30; reprint ed., London: Luzac & Co., 1956-71). (Hereafter cited as S. Tr.). For other translations of the work, see Wint. Ind. Lit., 2:54, note 1.

collection of fifteen works of the Khuddakanikāya, which is sometimes considered "the fifth Nikāya of the Suttapiṭaka, but ... [is] also classed with the Abhidhammapiṭaka."[15] The whole refers to a collection of "small pieces."

5. Khuddakapāṭha

The Khuddakapātha,[16] a collection of short recitals, is the shortest work in the Tipiṭaka, for it contains only nine pages of text. According to Winternitz, it is "a composition of nine short texts which the novices must know before all others, and which are used in the Buddhist cult as a kind of mantras or prayers."[17] It must remain an open question whether the collection was intended as a little hand-book for novices or as a prayer-book.

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[15]Wint. Ind. Lit., 2:70. The Buddha claimed that the Khuddakanikāya, with the exception of the four other Nikāyas, included all the texts of the Tipiṭaka.

[16]Khp. For other translations of the 'Buddhist Layman's Prayer Book,' see Wint. Ind. Lit., 2:78, note 2.

[17]Wint. Ind. Lit., 2:78. The three paritta (protective) suttas, the Mahāmangala, Ratana, and Karanīyametta are included in this text. They are still chanted by monks on each ceremonial occasion and as blessing.

6. Dhammapada

The Dhammapada,[18] or religious verses,[19] is the most com-

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[18]The following editions and translations of the Dhammapada were consulted: The Dhammapada. With preface, Pali text and English translation by E. W. Adikaram. (Colombo: M. D. Gunasena & Co., 1954); The Dhammapada. With introductory essays, Pali text, English translation and notes, by S. Radhakrishnan. (London: Oxford University Press, 1950); The Dhammapada: A Collection of Verses, Being One of the Canonical Books of the Buddhists. Trans. from the Pāli by F. Max Müller. The Sacred Books of the East, vol. 10, pt. 1. (Oxford: Clarendon Press, 1881); Dhammapada. Pāli text and translation with stories in brief and notes by Nārada Thera. (Colombo: Vajirārāma, 1963); Dhammapadam: An Anthology of Sayings of the Buddha. Ed. and trans. A. P. Buddhadatta Mahathera. (Colombo: Apothecaries Co., n.d.); The Buddha's Path of Virtue. A translation of the Dhammapada by F. L. Woodward. With a foreword by Ponnambalam Arunachalam. (Madras: Theosophical Publishing House, 1929); The Dhammapada: Being a Collection of Moral Verses in Pāli. Ed. a second time with a literal Latin translation ... for the use of Pali students by V. Fausbøll. (London: Luzac & Co., 1900); The Buddha's 'Way of Virtue.' A translation of the Dhammapada ... by W. D. C. Wagiswara and K. J. Saunders. The Wisdom of the East Series. (London: John Murray, 1912); Dhammapada: the Way of Life According to the Buddha. Ed. Walagedera Somalokatissa. 2d ed. (Colombo: M. D. Gunasena, 1969); The Dhammapada. Trans. from the Pali by P. Lal. (New York: Ferrar, Straus & Giroux, 1967); Hymns of the Faith (Dhammapada), Being an Ancient Anthology ... Trans. from the Pāli by Albert J. Edmunds. (Chicago: Open Court Publishing Company; London: K. Paul, Trench, Trübner & Co., 1902).

Citations are from the Fausbøll edition (hereafter cited as Dhp.) and from The Minor Anthologies of the Pali Canon. Pt. 1: Dhammapada: Verses on Dhamma and Khuddakapāṭha, the text of the minor sayings. Ed. and trans. C. A. F. Rhys Davids. Sacred Books of the Buddhists, vol. 7. (London: Humphrey Milford, Oxford University Press, 1931).

[19]Dhammapada (dhamma + pada) has been variously translated as 'Footsteps of Religion,' 'Path of Religion,' 'Path of Virtue,' 'Sentences of Religion,' 'Worte der Wahrheit.' See Robert Caesar Childers, A Dictionary of the Pāli Language. (London: Kegan Paul, Trench, Trübner & Co., 1909), p. 117; Pali Text Society, London, Pali-English Dictionary. Ed. Thomas William Rhys Davids and William Stede. 2 vols. (London: Pali Text Society, 1959), s.v. "dhammapada." (Hereafter cited as PTS Dict.) A more suitable choice of English equivalents would include 'Collection of Words or Verses on Religion,' 'Dhamma Words,' or, 'Religious Sentences.' See also Wint. Ind. Lit., 2:80, note 2.

monly known work in Buddhist canonical literature. As Winternitz has stated, it has been

> "repeatedly translated into European languages, it is much quoted in all works on Buddhism, and has always been held in high esteem owing to its profound moral value ... It is an anthology of sayings which chiefly refer to the ethical doctrines of Buddhism. Of the 423 verses (in 26 vaggas or sections), every 10-20 are formed into a section (vagga), as they deal with the same subject, or as a simile (i.e. of the flowers in vagga 4, the 'flower section'), or sometimes a refrain runs through the verses of each section."[20]

7. Udāna

The Udāna,[21] or 'pithy sayings,' consists of verses and narratives. The work is divided into ten vaggas, or sections, each of which contains ten suttas. The standard phrase which introduced the udāna was generally rendered in verse rather than prose, "Now when the Lord had gained knowledge of this matter, he uttered the following pithy saying on this occasion." The literal meaning of udāna is 'breathing out,' or

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[20] Wint. Ind. Lit., 2:84

[21] Udānam. Ed. Paul Steinthal. Pali Text Society [Publications], vol. 12 (1885; reprint ed., London: H. Frowde, 1948). (Hereafter cited as U.); The Minor Anthologies of the Pali Canon. Pt. 2: Udāna: Verses of Uplift, and Itivuttaka, As it Was Said. Trans. F. L. Woodward, with an introduction by C. A. F. Rhys Davids. Sacred Books of the Buddhists, vol. 8. (1935; reprint ed., London: Geoffrey Cumberlege, Oxford University Press, 1948). (Hereafter cited as U. Tr.); The Udāna; or, The Solemn Utterances of the Buddha. Trans. from the Pali by D. M. Strong. (London: Luzac & Co., 1902); Udāna. Das Buch der Feierlichen Worte des Erhabenen. eine kanonische Schrift des Pali-Buddhismus, in Erstmaliger Deutscher Uebersetzung aus dem Urtext von Karl Seidenstücker. (Augsburg: T. Lampart, 1920); B. C. Mazumdar, "Udānam," Journal of the Royal Asiatic Society (January 1911):197-200; E. Windisch, "Notes on the Edition of the Udāna," Journal of the Pali Text Society 24 (1890): 91-108; Wint. Ind. Lit., 2:84, note 3.

'exhalation.' The majority of these utterances, inspired by exultation, serve to glorify the Buddhist ideal of life, the deep, blissful repose of mind of the saint (arhat) that has torn himself away from all earthly things, and the eternal peace of nibbāṇa.[22]

8. Itivuttaka

The Itivuttaka,[23] another collection of 112 short pieces of prose and verse, may best be described as "Thus spake the Buddha" sayings. The most notable feature of the work is the expression of a particular doctrine first in prose, and then in verse. The Chinese translation of Hsüan-Tsang (c. 605-664 A. D.) lacks several of the final passages that are included in the original Pāli text.[24]

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[22]Wint. Ind. Lit., 2:84.

[23]Iti-Vuttaka. Ed. Ernst Windisch. Pali Text Society [Publications], vol. 26. (1889; reprint ed., London: Geoffrey Cumberlege, Oxford University Press, 1948). (Hereafter cited as Itiv.); Sayings of Buddha: the Iti-Vuttaka, A Pali Work of the Buddhist Canon. Trans. with an introduction and notes by Justin Hartley Moore. Columbia University Indo-Iranian Series, vol. 5. (New York: Columbia University Press, 1908). (Hereafter cited as Itiv. Tr.). For other translations, see Wint. Ind. Lit., 2:88, note 3.

[24]The Chinese version has 137 suttas as compared to 112 in the Pāli text. Wint. Ind. Lit., 2:91.

9. Suttanipāta

The *Suttanipāta*,[25] or "Section of Discourses,"[26] is a collection of poetical suttas in five parts. The first four, *Uragavagga*, *Cūlavagga*, *Mahāvagga*, and *Aṭṭhakavagga*, contain fifty-four short poems, whereas the fifth, *Pārāyaṇa*, is a long, independent poem consisting of sixteen shorter parts. Parts four and five are quoted in other works of the Pāli canon and in Sanskrit Buddhist texts.[27]

The Buddha's teachings on mind are contained in the nine works described above, but since each of the nineteen terms which he coined in reference to the attributes and functions

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[25] *Sutta-Nipāta*. New ed. by Dines Anderson and Helmer Smith. Pali Text Society [Publications], vol. 72. (London: Luzac & Co., 1965). (Hereafter cited as Sn.); *The Sutta-Nipāta: A Collection of Discourses, Being One of the Canonical Books of the Buddhists*. Trans. from Pali by Michael Viggo Fausbøll. The Sacred Books of the East, vol. 10, pt. 2. (Oxford: Clarendon Press, 1881). (Hereafter cited as Sn. Tr.). Other translations of the *Suttanipāta* include: *Buddha's Teachings, Being the Sutta-Nipāta, or Discourse-Collection*. Ed. in the original Pali text with an English version facing it, by Lord Chalmers, Harvard Oriental Series, vol. 37. (Cambridge, Mass.: Harvard University Press; London: Humphrey Milford, Oxford University Press, 1932); *Woven Cadences of Early Buddhists (Suttanipāta)*. Trans. Edward Miles Hare. The Sacred Books of the Buddhists, vol. 15. (London: Geoffrey Cumberlege, Oxford University Press, 1947).

[26] *Nipāta* is a short section of a large collection. The *nipātas* of the *Aṅguttaranikāya* is an example. See Wint. Ind. Lit., 2:92, note 2.

[27] Although the two texts appear in the Chinese Tipiṭaka, the entire *Suttanipāta* has not been translated into Chinese. See M. Anesaki, "Sutta-Nipāta in Chinese," *Journal of the Pali Text Society* 60 (1906-1907): 50-51; A. F. Rudolf Hoernle, "The Sutta Nipata in a Sanskrit Version from Eastern Turkestan," *Journal of the Royal Asiatic Society* (October 1916): 709-32.

of the mind appear in Pali, English equivalents had to be selected from approximately two hundred definitions which appear in standard dictionaries of the English language.[28]

The Buddha's concept of mind fall into general, secondary, and primary meanings. The first, or general meaning, (1) arose from a total picture of man as an animate being who possessed states of active and passive consciousness. Man was either alive or dead, awake or asleep. At the secondary (2) level, the Buddha drew sharp distinctions between the two types of consciousness, and weighed the relationship of one to the other. And at the primary level, he designated the (3) meaning of mind as it related to the heart and brain of the individual, or to the mental sense organs and sense faculties.

Once the primary meaning of mind has been established, the Buddha could proceed to the fine distinctions between the two aspects of active consciousness, perception and conception. Here, also, his only guide was his personal experience in a world of men coming from different backgrounds and walks of life. Once having finalized his theory of the mind as pure intellect as opposed to pure intellect infused with feeling,

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[28]The Random House Dictionary of the English Language. Jess Stein: editor in chief; Laurence Urdang: managing editor. Unabridged ed. (New York: Random House, 1967), s.v. "mind"; Webster's New International Dictionary of the English Language. William Allan Neilson, editor in chief; Thomas A. Knott, general editor; Paul W. Carhart, managing editor. A Merriam-Webster Publication. 2d ed., unabridged. (Springfield, Mass.; G. & C. Merriam Company, 1939), s.v. "mind."

or sensory experience, he was ready to focus upon the specific aspects of the mind in relation to the past, present, and future existences of a living being.

Thus the terms, 'active consciousness,' with its subdivisions, 'perception' and 'conception,' and 'passive consciousness,' along with its role in the cycle of reconception, will provide the frame of reference for later chapters. The use of these equivalents, in turn, will facilitate the placement of their subdivisions into logical categories. Thought, intellect and comprehension thus align themselves with conception; apprehension, emotion and wisdom find their equation in perception. Knowledge, however, falls into both categories, according to its kind or type. Memory is also unclassifiable, for by nature it encompasses the total mind of man. The equivalents described above conform to the principles of Buddhist logic.

CHAPTER I

THE TWO ASPECTS OF ACTIVE CONSCIOUSNESS: CITTA AND MANO

The Pāli citta primarily pertains to the sensorily perceptual and emotional functions of the active consciousness of mind; mano[1], on the other hand, encompasses the conceptual and intellectual functions of active consciousness. The words also are used secondarily as synonyms of each other, and, in their general sense, they are equally used to mean 'mind' either as active consciousness or as passive subliminal consciousness, or to mean both types of consciousness.

Both citta and mano have distinctively different meanings: primary, secondary, and general.

Primary meanings of citta and mano lie in the essential meanings of the roots from which the two words are derived. The Vedic, Sanskrit, and Pāli lexicographers Grassmann[2] (Ve-

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[1]Pāli mano, Vedic and Sanskrit manas.

[2]Hermann Gunther Grassmann, Wörterbuch zum Rig-Veda. 3 unveranderte Aufl. (Wiesbaden: O. Harrassowitz, 1973), pp. 447, 990. Hereafter cited as Grass. Dict.

dic), Cappeller,[3] Monier-Williams,[4] Macdonell[5] (Sanskrit), Rhys Davids and Stede[6] (Pali) accept the root-form as cit for citta, and man for mano, but upon occasion the above mentioned lexicographers have differed as to their meanings. Whitney, in his book on Sanskrit roots, while accepting the root-forms cit and man, gives the meanings 'perceive, appear (in mind), and know' for the root cit, and the meaning 'think' for the root man.[7] The above mentioned lexicographers had to give long lists of meanings for each of the roots, and thus it has become more difficult to decide the primary meanings of the two roots. But all dictionaries include the meanings that were given by Whitney. The meanings on which three or more lexicographers agree are collected and given below in the following tables. The meanings marked in the columns of

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[3]Carl Cappeller, A Sanskrit-English Dictionary. Based upon the St. Petersburg Lexicon. (London: Luzac & Co., 1891), pp. 172, 394. Hereafter cited as Capp. Dict.

[4]Monier Monier-Williams, A Sanskrit-English Dictionary. Etymologically and philologically arranged with special reference to ... cognate Indo-European languages. New ed. (Oxford: Clarendon Press, 1960), pp. 395, 783. Hereafter cited as Mon.-Wil. Dict.

[5]Arthur Anthony Macdonell, A Practical Sanskrit Dictionary. With transliteration, accentuation, and etymological analysis throughout. Reprint. (London: Oxford University Press, 1971), pp. 94, 216. Hereafter cited as Mac. Dict.

[6]PTS Dict., pp. 266, 268, 269, 520-22.

[7]William Dwight Whitney, The Roots, Verb-Forms and Primary Derivatives of the Sanskrit Language. A supplement to his Sanskrit Grammar. Reprint ed. (Delhi: Motilal Banarsidass, 1963), pp. 47, 118. Hereafter cited as Whit. Roots.

Grassmann are the writer's translations from the German.[8]

TABLE 1

THE MEANINGS OF THE ROOT CIT

Meaning	Grass-mann	Cappel-ler	Monier-Williams	Mac-donell	Rhys Davids and Stede	Whit-ney
Appear (in mind)	x	x	x	x	x	x
Be conscious of	x	x	x	x	x	
Comprehend	x		x	x		
Intend	x			x	x	
Know	x	x	x	x	x	x
Perceive	x	x	x	x	x	x
Reflect		x	x	x	x	
Think		x	x		x	
Understand		x	x	x		

[8]The German words (in Grass. Dict.) corresponding to the English meanings of Tables 1 and 2 are:

Table 1: (cit): scheinen (appear); erkennen (be conscious of); verstehen (comprehend); beabsichtigen (intend); wissen (know); wahrnehmen (perceive); verstehen (understand), p. 447.

Table 2: (man): meinen (to be of opinion); gedenken (remember); wahrnehmen (perceive); meinen (suppose); denken (think), p. 990.

TABLE 2

THE MEANINGS OF THE ROOT MAN

Meaning	Grass-mann	Cappel-ler	Monier-Williams	Mac-donell	Rhys Davids and Stede	Whit-ney
Be of opinion	x			x	x	
Believe		x	x	x		
Consider		x		x	x	
Imagine		x	x	x	x	
Know		x	x	x	x	
Perceive	x	x	x	x		
Remember	x	x	x	x		
Suppose	x		x	x		
Think	x	x	x	x	x	x
Understand	x	x	x	x		

In these lists there are altogether fifteen meanings, all of which could be classified under three headings: perception, conception, and knowledge. These headings are important not only in deciding the primary meanings of each root of cit and man, but also in distinguishing the meanings of each class from those of the others. In order to avoid confusion, the meanings of the headings are to be taken as they appear in the introduction to this work.[9]

The classes of meanings under the three headings are:

[9]See p. 17.

(1) Perception: appear (in mind; perceive)

(2) Conception: be of opinion; believe; consider; imagine; intend; reflect; remember; suppose; think

(3) Knowledge: be conscious of; comprehend; know; understand

The meanings 'appear (in mind)' and 'perceive' are equal in their import. Thinking and conceiving are also similar in sense. Each pair stands for one of the two different functions of active consciousness. The meaning 'know' is not only inherent in perception and conception, but also points more to the end (knowledge) than to its means (mind). Perception and conception could be taken both as the means to knowledge and as its end, according to the context in which the word is used. Furthermore, a word derived from the root ñā (to know) -- except in the compound noun viññāṇa, which is usually translated as 'consciousness' and very rarely as 'mind,' -- is never translated as 'mind' just as citta and mano are never to be understood as 'knowledge.' Thus, a close analysis of the meanings given in the above tables shows that the lexicographers cited here are in agreement with Whitney, who holds 'perceive' to be the primary or literal meaning of cit,[10] and 'conceive' or 'think' to be that

[10]The root-form cint, with the nasal infix, means 'to think' and is never used to mean 'perceive.' The noun-stems derived from cint are cintā and cintana and never the form citta. The compound word cintāmoha means 'deluded in thoughts,' and cintāparavasa means 'buried or absorbed in thoughts.' The root cint is in every way similar in meaning with man and not with cit. Another modified secondary root-form which is equal in meaning with cit, is cet. The noun-stem derived from cet is the Pali ceto (Vedic and Sanskrit cetas).

of the root man. Only when translators of ancient texts apply the appropriate meanings with precision can we expect a faithful and proper translation. Once the primary meaning of a root is fixed, then all the other meanings given in the dictionaries for that particular root are secondary, in most cases fitting special passages. Primary meaning is the same as that which Bloomfield calls 'normal' or 'central' meaning. Secondary meaning is equal to his 'marginal' or 'metaphoric' or 'transferred' meaning.[11] The subdivision 'general meaning' applies only to secondary meanings. When a word which primarily denotes a part of a whole or a member of a class, is used to mean not the part or member, but the whole or class, that meaning is 'general.' Generalization of meaning is the semantic change that takes place in widening the meaning of a word in its marginal usage.[12] Two words cannot stand as synonyms in their primary meanings, but can so stand when both are taken in the same secondary or general sense. When one word is used in its primary sense and the other refers to the same meaning secondarily, synonyms also occur. The following pas-

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[11]Leonard Bloomfield, Language. Reprint. (London: George Allen & Unwin, 1962), p. 149.

[12]Ibid., p. 426.

sages from the Ṛgveda, carlier Upaniṣads[13] and earlier Pāli texts of the Suttapiṭaka (Discourses of the Tipiṭaka) show how citta and mano are used in the three types of meanings explained above.

Citta in the Ṛgveda

In the 1017 hymns of the Ṛgveda, cittaṁ occurs only seven times in seven hymns,[14] whereas other words derived from cit, such as verbs, adverbs, and participles occur 202 times in 197 verses.[15] The translations immediately following the

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[13]"The Upaniṣads are the first recorded attempts of the Hindus of systematic philosophizing." The Thirteen Principal Upaniṣads. Trans. from the Sanskrit with an outline of the philosophy of the Upaniṣads and annotated bibliography, by Robert Ernest Hume. 2d ed., rev., with a list of recurrent and parallel passages by George C. O. Haas. (London: Humphrey Milford, Oxford University Press, 1931), p. 2. Radhakrishnan defined the Upaniṣads as "communications of the knowledge of ancient Indian seers on the problems of the deepest concern to fit pupils 'sitting down near.'" The Principal Upaniṣads. Ed. with introduction, text, translation and notes by Sarvapalli Radhakrishnan. Rev. ed. (New York: Humanities Press, 1969), p. 19. Hereafter cited as Radh. Princ. Up.

[14]Only three collections (saṁhitās) of the Ṛgveda are extant: (1) The Hymns of the Rigveda, in the Pada Text. Rep. from the Editio Princeps, by F. Max Müller. (London: Trübner & Co., 1897); (2) Rig-Veda-Samhitâ: the Sacred Hymns of the Brâhmans. Together with the commentary of Sāyanācarya. Ed. F. Max Müller. 1st ed. 4 vols. (London: H. Frowde, Oxford University Press, 1880-92); 2d ed. (Varanasi: The Chowkhamba Sanskrit Series Office, 1966); (3) Ṛgveda-Saṁhitā. With the commentary of Sāyanāchārya. Ed. S. N. Sontakka and others. 5 vols. (Poona: Vedic Research Institute, 1933-51). For purposes of convenience these works are hereafter cited as RV. See RV. I. 163. 11; 170. 1; V. 7. 9; X. 103. 12; 128. 6; 166. 4; 191. 3.

[15]RV. (Varanasi ed.), 5:214-15, 217.

verses from the Ṛgveda are taken from Griffith.[16]

In hymn 103 of the tenth maṇḍala, a hymn addressed to Agni, cittaṁ is used in its primary sense, to mean 'emotional sensory-perception':

"Amīṣām cittaṁ pratilobhayantī gṛhāṇāṅgānyapve parehi
Abhi prehi nirdaha hṛtsu śokairandhenāmitrāstamasā sacantām."

(RV. X. 103. 12)

"Bewildering the senses of our foemen, seize thou their bodies and depart, O Apvâ.
Attack them, set their hearts on fire and burn them: so let our foes abide in utter darkness."

(Griffith II. 545)

In this passage, Griffith interprets cittaṁ as 'senses,' thus using the word in its primary sense. Sāyana, the fourteenth century commentator on the Ṛgveda,[17] makes no comment, possibly because the primary meaning of cittaṁ, in this context, is clear. The poet invokes Agni to bewilder the 'emotional sensory-perceptive feelings' of his enemies.

In the next to last stanza of the last hymn of the Ṛgveda (hymn no. 1017), cittam and manaḥ are used side by side with their primary meanings:

"Samāno mantraḥ samitiḥ samānī samānaṁ manaḥ saha cittameṣām.
Samānaṁ mantramabhi mantraye vaḥ samānena vo haviṣā juhomi."

(RV. X. 191. 3)

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[16] The Hymns of the Ṛgveda. Trans. with a popular commentary by Ralph T. H. Griffith. 2d ed. (Benares: E. J. Lazarus and Co., 1896). Hereafter cited as Griffith.

[17] Sāyana's commentary follows each passage of the text in the Müller edition.

> "The place is common, common the assembly, common
> the mind, so be their thought united.
> A common purpose do I lay before you, and worship
> with your general oblation."
>
> (Griffith II. 610)

Without any obvious reason, Griffith here translates cittaṁ as 'thought,' taking it in its secondary meaning, and manaḥ as 'mind,' taking it in its general sense, whereas both could be taken in their distinctive primary meanings. Sāyana's confusing explanation of cittaṁ here is cittaṁ vicārajaṁ jñānam, which means 'citta is the knowledge produced by vicāra.' According to Monier-Williams, vicāra can mean any of the following: 'pondering, deliberation, consideration, reflection, examination, investigation,' all of which are primarily related to manaḥ and not to citta. Sāyana explains manaḥ as manana-sādhanaṁ antaḥkaraṇam, or 'the inner action that produces thinking.' Thus, according to his explanation, manaḥ means 'thought,' its primary meaning. Sāyana seems to be interested in showing the difference between citta and manas by using two expressions as an introduction to the words. The present writer is inclined toward another translation of this verse, that is, a more literal translation, using the primary meanings of citta and manas:

> "Of these (who are gathered here), the sacrificial
> formula is the same, the religious audience is
> the same, the thoughts together with feelings
> are the same.
> (As there is no conflict or disagreement in these),
> I chant a common formula to you; I perform the

> [illegible] sacrifice for you with common oblation."
>
> (Writer's Translation)[18]

In the last verse of the *Ṛgveda*, *hṛdayāni* is used in the primary sense of *citta*, and *manaḥ* is likewise used, side by side:

> "Samānī va ākutiḥ samānā hṛdayāni vaḥ.
> Samānamastu vo mano yathā vaḥ susahāsatī."
>
> (RV. X. 191. 4)

> "One and the same by your resolve, and be your minds of one accord.
> United be the thoughts of all that all may happily agree."
>
> (Griffith II. 610)

A more precise and literal translation is:

> "(O Ṛtvijs and Yajamānas), your intention is the same. Your feelings are the same.
> Let your thoughts be equal so that you all may have the highest happiness and agreement."
>
> (Wr. Tr.)

Griffith translates *hṛdayāni* as 'mind,' and *manas* as 'thought.' As *hṛdaya* is more related to *citta*, and *manas* to the brain, *hṛdayāni* would be better translated as 'emotional feelings,' which is *citta's* primary meaning. In the foregoing verse, *hṛdaya* is taken in its psychic sense and used as a synonym of *citta*.

In hymn 170, which is addressed to Indra and the Maruts (the storm gods), *cittaṁ* appears to have been used in its primary sense:

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[18] Hereafter cited as Wr. Tr.

"Na nūnamasti no śvaḥ kastadeva yadadbhutaṁ.
Anyasya cittamabhi saṅcareṇyamutadhītaṁ vi naśyati."
(RV. I. 170. 1)

"Naught is today, tomorrow naught. Who comprehends the mystery?
We must address ourselves unto another's thought, and lost is then the hope we formed."
(Griffith I. 235)

In this instance, Griffith takes cittaṁ in its secondary sense, 'thought.' Sāyana records it as cittaṁ mānasam. The literal meaning of mānasam is 'something pertaining to mind.' Sensory-perception and intellectual conception: both pertain to mind, as they are the two component parts of active consciousness. It is difficult to determine, therefore, whether Sāyana intended mānasam to mean 'perceptive skill' or 'conceptive skill.' In this context the writer prefers the primary meaning, 'perceptive skill,' for cittaṁ, rather than 'thought,' which is the primary meaning of manas. Wherever the context does not raise a question, it is proper to give precedence to the primary meaning.

Cetantī, the participle derived from the root cit ('to perceive'), used as the nominative feminine agent noun, and sumatīnām, a derivative of the root man ('to think'), occur side by side in hymn 3, addressed to the river-deity Sarasvatī, of the first maṇḍala:

"Codayitrī sūnṛtānāṁ cetantī sumatīnām yajñaṁ dadhe Sarasvatī."
(RV. I. 3. 11)

"Inciter of all pleasant songs, inspirer of all gracious thought,
Sarasvatī accept our rite!"
(Griffith I. 5)

Here Griffith translates <u>cetantī</u> as 'inspirer,' a remote secondary meaning not known to Sanskrit or Pāli lexicographers. A literal translation of the verse is more acceptable:

> "Intoner of pleasant songs, perceiver of great thoughts,
> O Sarasvatī, accept the sacrificial offering."
> (Wr. Tr.)

<u>Cetantī</u>, a <u>guṇa</u> form of <u>cit</u>, also appears in RV. VII. 95. 2 and expresses the primary meaning of the root <u>cit</u>.

<u>Cetanaṁ</u>, a derivative of the root <u>cit</u> ('to perceive'), is used in its primary sense, in the following śloka addressed to Agni:

> "Ava sṛjā vanaspate deva devebhyo haviḥ pra dāturastu cetanaṁ."
> (RV. I. 13. 11)

> "God, [Sovereign] of the Wood, present this our oblation to the Gods,
> And let the giver be renowned."
> (Griffith I. 16)

A precise literal translation of the verse should read as follows:

> "O God, Lord of the Wood, present the oblation to the Gods.
> May sense-pleasure be to the giver."
> (Wr. Tr.)

The present tense, third person singular verb <u>cetati</u> occurs twelve times in the <u>Ṛgveda</u> and in almost all cases seems to be used in the primary meaning, even though the translators often interpret the form with a secondary meaning.[19] The

[19]RV. I. 10. 2; 128. 4; III. 11. 3; VI. 12. 3; VII. 16. 3; 42. 2; VIII. 12. 1; 13. 20; 32. 28; IX. 62. 10; 106. 2; X. 176. 3.

eleventh hymn addressed to Agni, of maṇḍala 3, runs:

"Agnirdhiyā sa cetati keturyajñasya pūrvyaḥ arthaṁ hya-
sya taraṇi."

(RV. III. 11. 3)

"Ensign of sacrifice from of old, Agni well knoweth
with his thought
To prosper this man's aim and hope."

(Griffith I. 331)

By translating cetati as 'knoweth,' Griffith again uses a secondary meaning of the root cit. By using its primary meaning, the literal translation assumes this form:

"That Agni, the old banner of sacrifice, perceives
through wisdom.
His benevolence is, indeed, prosperity."

(Wr. Tr.)

The Kauśika Sūtra of the Atharvaveda[20] uses citta, manas, and hṛd side by side, and distinguishes one from the other in their appropriate primary meanings:

"Yad vratam atipede cityā manasā hṛdā ādityā rudras tam-
mayi samindhatām."[21]

"O Ādityas, O Rudras, in whatever act of devotion I have transgressed, either by perceiving or thinking or feeling, may ye forgive me."

(Wr. Tr.)

In the tenth maṇḍala, the 128th hymn, addressed to the

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[20]The Atharvaveda is the last of the four Vedas. It contains magic charms for the purpose of fulfilling secular needs. The Pali canonical texts mention only the three older Vedas, and prove that the Atharvaveda was not accepted as a sacred Veda until a later date. Atharvan means a magical charm.

[21]The Kauśika Sūtra of the Atharvaveda. With extracts from the commentaries of Darila and Keśava. Ed. Maurice Bloomfield. (New Haven: Yale University Press, 1890), p. 117.

Viśvedevas (all gods or a class of deities), runs:

> "Agne manyuṁ pratinudanpareṣāmadabdho gopāḥ pari pāhi nastvaṁ.
> Pratyañco yantu nigutaḥ punaste maiṣāṁ cittaṁ prabudhāṁ vi neśat."
>
> (RV. X. 128. 6)

> "Baffling the wrath of our opponents, Agni, guard us as our infallible protector.
> Let these thy foes turn back and seek their houses, and let their thought who watch at home be ruined."
>
> (Griffith II. 574)

In the above context, Griffith takes cittaṁ as 'thought' in its secondary sense. Sāyana, on the other hand, comments: cittaṁ jñānasādhanam manaḥ, or, 'citta is manas that produces knowledge.' As perception and thought both produce knowledge, it is difficult to discern what Sāyana means by manas. If he equates manas with manindriya, 'the mental sense-faculty or its perceptions,' he interprets citta in its primary sense. If he takes manas as 'thought,' citta also means 'thought,' which is a secondary meaning. Cittaṁ, in the verse above, also could be interpreted as 'mind,' or 'whole active consciousness.' In this case, cittaṁ is taken in its general meaning.

Citta in the Earlier Upaniṣads

At present there are more than two hundred Sanskrit works known under the title Upaniṣad. According to those who commented upon the Upaniṣads from the time of Śaṅkara, of the ninth century, up to Radhakrishnan, of most recent times, the number of earlier and principal Upaniṣads varies between ten and eighteen. Certain works, even among these, are not accep-

ted by some scholars as having pre-Buddhist origins or as having been contemporary with early Buddhism.[22]

Since Max Müller, Deussen, Rawson, Hume, Keith, and Radhakrishnan agree on the number thirteen as comprising the principal Upaniṣads (namely, Bṛhadāraṇyaka, Chāndogya, Taittirīya, Aitareya, Kauśītakī, Kena, Kaṭha, Īśā, Muṇḍaka, Praśna, Māṇḍūkya, Śvetāśvatara, and Maitrāyaṇīya), these major works were examined as to the extent to which citta and mano were used. Six works, the Bṛhadāraṇyaka, Taittirīya, Aitareya, Kena, Kaṭha, and Īśā Upaniṣads do not contain any direct form of citta. In the Kaṭhopaniṣad,[23] cetas is used once (II. 2. 1)[24] in the sense of perception. Cetana occurs twice in II. 2. 13, in the sense of 'perceiver.' Hṛdaya is used three times (II. 3. 9; 14; 15), once to mean 'feeling' and twice to

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[22]"Modern criticism is generally agreed that the ancient prose Upaniṣads, Aitareya, Kauśītakī, Chāndogya, Kena, Taittirīya, and Bṛhadāraṇyaka, together with Īśā and Kaṭha belong to the eighth and seventh centuries B. C." Radh. Prin. Up., p. 22. According to Hume, "The actual date that is thus assigned to the Upanisads is around 600 B. C., just prior to the rise of Buddhism." The Thirteen Principal Upanisads, p. 2. "The Śatapathabrāhmaṇa, of which the Bṛhadāraṇyaka Upaniṣad forms the conclusion, is believed to contain material that comes down to 300 B. C." loc. cit.

[23]The Kaṭhopaniṣad belongs to the Taittiriya school of the Yajurveda. See Radh. Prin. Up., p. 593.

[24]References given to the verses of the Upaniṣads are according to the texts as they appear in Radh. Prin. Up. In a three number sequence, the first refers to the chapter, the second to the Brāhmaṇa, and the third to the verse. In a two number sequence, as in the Kenopaniṣad, the first refers to the section, and the second to the verse. One number, as in the Īśopaniṣad, refers directly to the verse.

mean the 'physical heart.' The Aitareyopaniṣad uses hṛdaya once (I. 2) in the sense of citta in its primary meaning.

In the Muṇḍakopaniṣad,[25] cetas and citta are used in the same verse with a primary meaning:

> "Eṣo'nur ātmā cetasā veditavyo yasmin prāṇah pañcadhā saṁvivesa,
> Prāṇais cittaṁ sarvam otam prajānām, yasmin viśuddhe vibhavaty eṣa ātmā."
>
> (Muṇ. Up. III. 1. 9)

> "The subtle self is to be known by thought in which the senses in five different forms have centered. The whole of men's thought is pervaded by the senses. When it (thought) is purified the self shines forth."
>
> (Radh. Princ. Up., p. 688)

In this place Radhakrishnan interprets both citta and cetas as 'thought' and prāṇa as 'senses.' If one knows ātman merely by thinking, it is only indirect knowledge based on belief. If one perceives through the mental sense organ (man-indriya), only then does it become direct knowledge. Prāṇa is 'life-breath,' the life-supplier to all the senses, thus it cannot mean 'senses' either primarily or secondarily. A precise literal translation of this verse is as follows:

> "This fine and subtle self is to be known by mental perception on which the life-breath has en-

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[25]The Muṇḍakopaniṣad belongs to the Atharvaveda. See Radh. Princ. Up., p. 669. (hereafter cited as Muṇ. Up.)

> tered in five forms.[26] The whole of man's perception is pervaded by the five kinds of life-breath. When perception is purified,[27] the self shines forth."
> (Wr. Tr.)

Sound sensory-perception, of course, functions well in a body in which the five kinds of vital air function smoothly and well. When one's understanding of a concept through the process of scientific intellectual thinking becomes perfect, it is a percept of realization and not a concept.

In Sanathkumāra's instruction to Nārada on citta, the following passage from the Chāndogyopaniṣad[28] uses citta in the sense of perception; contrasting it with mano (conception), he demonstrates how perception expands and becomes thought:

> "Cittaṁ vā va saṁkalpād bhūyah. Yadā vai cetayati 'tha saṁkalpayati; atha manasyati; atha vācam īrayati; tām u nāmnī 'rayati; nāmni mantrā ekam bhavanti; mantreṣu kārmāṇi."
> (Ch. Up. VII. 5. 1)

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[26] The life-breath, or the vital air, is fivefold: Āna, or prāṇa, the in-going air to purify the blood; Apāna, the outgoing air; Udāna, the upward moving air in the body; Samāna, the air which has its seat in the stomach and entrails; and Vyāna, the air diffusing in the body. Radh. Princ. Up., pp. 441-43; see also V., Sec. 19-23 of the Chāndogyopaniṣad (hereafter cited as Ch. Up.) and III. 4-7 of the Praśnopaniṣad (hereafter cited as Praś. Up.)

[27] The purification of citta from defilement (that is, from lust, hatred, and ignorance) is a postulation for Hinduism as well as for Buddhism.

[28] The Chāndogyopaniṣad is regarded as a part of the Sāmaveda. It belongs to the Chāndogyabrāhmana, which has ten chapters. The last eight chapters of the Brāhmana constitute the Chāndogyopaniṣad. Rad. Princ. Up., p. 335.

> "Thought, assuredly, is more than will. Verily when one thinks, then he wills, then he reflects, then he utters it in name. The sacred hymns become one (are included) in name and sacred works in the sacred hymns."
>
> (Radh. Princ. Up., p. 473)

In this instance Radhakrishnan translated cittaṁ as 'thought,' and cetayati as 'thinks,' depending upon a secondary meaning of the root cit. In the same passage he interprets manasyati as 'reflects,' thus using the primary meaning of the root man. It is obvious that cetayati and manasyati, as they are used in the context above, should have different meanings. When the words are translated according to their primary meanings, the translation not only becomes precise and literal, but also differentiates between the radical meanings of the three words, making the passage more intelligible:

> "Perception, assuredly, is more than will. Verily when one perceives (with senses) then he wills, then he thinks, then he utters speech and he utters it in name. The sacred hymns become one in name and sacred works in the sacred hymns."[29]
>
> (Wr. Tr.)

Proceeding with the Kausītakībrāhmanopanisad,[30] we find a passage in which citta and mano are used in their primary meanings:

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[29]The same misapprehension concerning citta occurs in Radh. Princ. Up., p. 473, and Ch. Up. VII. 5. 2.

[30]The Kausītakībrāhmanopaniṣad (or Kausītakī Upanisad) belongs to the Ṛgveda. Although 'Brāhmaṇa' is a part of its name, it does not form a part of the Kauṣītakībrāhmaṇa. The work is hereafter cited as Kau. Up.

"Yatraitat puruṣa ārto marisvanābalyam etya sammoham eti, tam āhur udakramīt cittam, na śṛṇoti, na paśyati, na vācā vadati, na dhyāyati, athāsmin prāṇa[31] evaikadhā bhavati, tad enam vāk sarvaiḥ nāmabhiḥ sahāpyeti, cakṣuḥ sarvaiḥ rupaiḥ sahāpyeti śrotram sarvaiḥ śabdaiḥ sahāpyeti, manaḥ sarvaiḥ dhyānaiḥ sahapyeti."

(Kau. Up. III. 3)

> "When a sick person about to die gets to such weakness as to fall into a stupor they say of him, his thought has departed, he does not hear, he does not see, he does not speak with speech, he does not think. He becomes one in that breathing spirit alone. Then speech together with all thoughts goes to it. And when he departs from this body, he departs together with all these."
>
> (Radh. Princ. Up., p. 777)

Here again, <u>citta</u> is erroneously translated as 'thought.' In a few lines above the quotation cited, Radhakrishnan, moreover, translated <u>manaḥ</u> as 'mind.' In this case, however, <u>cittam</u> primarily means 'perceptive skill,' and <u>manas</u> means 'conceptive or thinking skill.' With these primary meanings in mind, a more comprehensive and literal translation of the above passage is as follows:

> "Where a sick person about to die has come to such weakness and falls into a stupor, they say that his sensory-perceptive ability has departed: he does not hear, he does not see, he does not speak with words, he does not think [root <u>dhye</u>, 'to think']. At that time only the life-breath is in him. Then the speech goes together with all names to it, the eye with all forms to it, the ear with all sounds to it, the thinking faculty with all thoughts to it."
>
> (Wr. Tr.)

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[31] <u>Prāṇa</u>, which means primarily 'life-breath' or 'vital-air,' seems in this passage to refer not to mere breathing but to passive subliminal consciousness in a secondary sense. As long as subconsciousness prevails in the body, the individual will breathe.

In Pippalāda's reply to Kauśalya on the life of a person in the *Praśnopaniṣad*,[32] *citta* retains more of its general meaning ('mind'), or its secondary meaning ('passive consciousness'), than another secondary meaning ('thinking'), the choice of Dr. Radhakrishnan:

> "Yat cittas tenaiṣa prāṇam āyāti, prāṇas tejasā yuktaḥ sahātmanā yathā saṁkalpitam lokam ṇayati."
>
> (Pras. Up. III. 10)

> "Whatever is one's thinking, therewith one enters into life. His life combined with fire along with the self leads to whatever world has been fashioned (in thought)."
>
> (Radh. Princ. Up., p. 660)

Citta, therefore, should mean 'passive consciousness' in a secondary way, or retain its general sense, 'mind,' for in the conception of a being, the parental embryo starts to grow only when the 'passive mental continuum' of a dead being is absorbed into it. It is not life-breath but subliminal consciousness that works as the life force until the being starts breathing. *Prāṇa*, moreover, as it occurs in this passage, should mean 'life-force,' rather than 'life-breath.' Thinking can begin only when the perceiving sense-organs are fully grown. A better translation of Praś. Up. III. 10, therefore, is:

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[32]The quotations which follow are from the *Praśnopaniṣad*, the *Muṇḍakopaniṣad*, the *Māṇḍūkyopaniṣad*, all of which belong to the *Atharvaveda*, the *Śvetāśvataropaniṣad*, of the Taittirīya School of the *Yajurveda*, and the *Maitrāyaṇīyopaniṣad*, of the Black Yajurveda. These texts are hereafter cited as Muṇ. Up., Māṇ. Up., Śve. Up., and Mai. Up.

> "Because this passive consciousness comes to life together with that (heat), the life-force combined with heat, and together with the self, leads (the being) to the world that has already been fashioned."
>
> (Wr. Tr.)

In the same Upaniṣad there is a passage which gives a list of objects and their actions that find their rest in dreamless sleep. Citta and manas appear in the last part of the list as follows:

> "... pādau ca gantavyaṁ ca, manaś ca mantavyaṁ ca, buddhiś ca, boddhavyaṁ ca, ahaṁkāraś cā'haṁkartavyaṁ ca, cittaṁ ca cetayitavyaṁ ca, tejas ca vidyotayitavyaṁ ca, praṇaś ca vidhārayitavyaṁ ca."
>
> (Praś. Up. IV. 8)

> "... the feet and what can be walked, the mind and what can be perceived, the intellect and what can be conceived, the self-sense and what can be connected with the self, thought and what can be thought, radiance and what can be illumined, life-breath and what can be supported by it."
>
> (Radh. Princ. Up., p. 663)

Here Radhakrishnan interprets manaś ca mantavyaṁ as 'the mind and what can be perceived,' using the root man in its general sense, and cittaṁ ca cetavyaṁ ca as 'thought and what can be thought,' taking the root cit in its secondary sense. Where primary meanings of words go well in a certain context, there is no reason to prefer their secondary or general meanings. Another error is the translation of prāṇah as 'life-breath.' In this particular case, one would have to say that a person in deep sleep is already dead. Taken in proper context, the meaning is clear; the active consciousness, together with its functions, finds rest during deep sleep. Hence

the passage should be translated as follows:

> "... the feet and their movements, the thinking and its thoughts, the intellect and its understandings, the self-sense and its feelings, the perceiving and its percepts, the (mental) radiance and its illuminations, the active life-force and its actions [all take rest during sleep]."
>
> (Wr. Tr.)

The descending order of the words of the passage suggests that 'sense-perception' (citta) precedes 'thinking' (manas) and 'understanding' (buddhi).

In the Muṇḍakopaniṣad, two expressions occur, one with citta, one with cetas: praśāntacittāya (I. 1. 13), or 'he whose emotional state of mind is tranquil,' and bhāgavatena cetasā (II. 2. 3), or 'he who has a feeling towards the Deity,' that is, any deity, such as Kṛṣṇa and Viṣṇu, relating to or coming from Bhagavat.[33]

In the Māṇḍūkyopaniṣad, the only word-form of the root cit that is mentioned is cetomukhaḥ (Man. Up. III. 5). According to Capeller (p. 175) and Monier-Williams (p. 398), it refers to 'one whose mouth is intelligence.' Radhakrishnan, on the other hand, translates it as 'whose face is thought.' (Radh. Princ. Up., p. 696). In both meanings, the root cit assumes secondary meanings. In the Māṇḍūkyopaniṣad the state of active consciousness, both perceptive and conceptive, is called jāgarita-sthāna (III. 3), or 'waking state.' The state

[33]Although Dr. Radhakrishnan translates bhāgavatena as 'Brahman,' (Radh. Princ. Up., p. 683), Monier-Williams demonstrates the proper meaning of the word in this context. See Mon.-Wil. Dict., p. 751.

of passive subliminal consciousness is introduced by the term susupta-sthāna (III. 5), or a 'state of deep sleep.' The intermediate state in which one dreams is called svapna-sthāna (III. 4), or 'the dreaming state.' A fourth transcendental cosmic consciousness is introduced by the two synonyms, caturtha and turīya, which in their literal sense, mean 'the fourth.' (III. 12)

In the Śvetāśvataropaniṣad, belonging to the Taittirīya School of the Yajurveda, the Supreme (Brahman) is introduced as sva-citta-stham (Śve. Up. VI. 5). While Radhakrishnan prefers to use a secondary meaning, and translates it as 'one who abides in one's own thoughts,' in the primary sense of citta, the phrase means 'who abides in one's own feelings,' and in its general sense, 'who abides in one's own mind.' Ceta (VI. 11) is translated by Radhakrishnan as 'the knower,' (Radh. Princ. Up., p. 746), a secondary meaning, whereas primarily it means 'the seer or perceiver.' A second expression which refers to Brahman is cetanas cetanānām (Śve. Up. VI. 13). By translating the expression as 'the intelligent among the intelligences,' Radhakrishnan favors the use of a secondary meaning. (Rad. Princ. Up., p. 747). In its primary sense, however, the expression means 'the seer of seers.'

Concluding with the Maitrāyanīyopaniṣad, we see that cetanā is used ten times, cetāmātra and cetas, thrice each, and citta ten times. Radhakrishnan's translations of these expressions vary between primary, secondary, and general mean-

ings, the primary meaning being the least used. One verse of this text (Mai. Up. VI. 34) uses citta in the sense of 'passive consciousness':

> "Cittam eva hi saṁsāram, tat prayatnena śodhayet
> yac cittas tan-mayo bhavati, guhyam etat sanātanam."

> "One's own thought, indeed is saṁsāra; let a man cleanse it by effort. What a man thinks, that he becomes, this is the eternal mystery."
> (Radh. Princ. Up., p. 845)

Here thought means 'that which gets stored in the passive consciousness.'

Citta in the Earlier Suttapiṭaka Texts

As in the Ṛgveda and the Upaniṣads, the canonical works of the Pāli Tipiṭaka[34] also use citta according to context, in primary, secondary, or general meanings.

In the Dhammapada,[35] citta is used twenty-seven times. Radhakrishnan translates one as 'heart' (primary sense), thirteen as 'mind' (general sense), and thirteen as 'thought' (a secondary meaning), while Nārada Thera and Mrs. Rhys Davids prefer 'thought' for one and 'mind' for the remaining twenty-

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[34]The thirty-two Pāli canonical works of Theravāda Buddhism are collectively called the Tipitaka. These works are divided into three collections, or 'baskets': the Vinayapiṭaka (the collection of six books on discipline); the Suttapiṭaka (the collection of nineteen books of discourses); and the Abhidhammapitaka (the collection of seven books on special or deeper doctrine).

[35]Six editions of the Dhammapada, cited in full in note 19 of the introduction, have aided the writer in compiling the information above cited. They are the Adikaram, Buddhadatta Mahāthera, Müller, Nārada Thera, Radhakrishnan, and C. A. F. Rhys Davids editions.

six. Table 3 illustrates how these and other scholars have translated citta as used in the Dhammapada.

Citta is mentioned thirty-three times in the Suttanipāta.[36] Chalmers' choice in nine cases of the thirty-three is 'mind' and in seventeen instances uses 'heart,' while Hare translates eighteen as 'mind,' eleven (directly or indirectly) as 'heart,' and one as 'thought.' Fausbøll, finally, translates twenty-six as 'mind,' four indirectly as 'heart,' and three as 'thought.' Table 5 presents a complete list of the translations of citta in the Suttanipāta.

In the first ten discourses (each of which is no longer than five lines) of the Aṅguttaranikāya,[37] citta is used twice in each discourse, apparently in the sense of 'sensory emotional feeling,' a primary meaning. Woodward[38] has translated all twenty as 'heart' in its psychological meaning,[39] using the primary meaning of citta as well. In his Pali commentary on the Aṅguttaranikāya, Buddhaghosa presents catubhūmakakusalacittam to explain citta in this context, employing the Abhidhamma terminology to mean 'profitable active con-

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[36]Sn. (Anderson and Smith ed.)

[37]A., 1:1-2.

[38]A. Tr.

[39]In the first ten discourses of the first chapter, first book, of the Aṅguttaranikāya, Woodward has translated all twenty instances of citta as 'heart' in its psychological meaning. See also PTS Dict., pp. 266-67.

sciousness common to four planes.'[40] This meaning is too wide, for it can include even the consciousness of an Arahant, whose lust is said to have been eradicated. Buddhaghosa, however, does not object to the primary meaning of <u>citta</u>:

> "Nâhaṃ bhikkhave aññaṃ ekarûpam pi samanupassâmi yaṃ evaṃ purisassa cittaṃ pariyâdâya tiṭṭhati yathayidaṃ bhikkhave itthirûpaṃ.
>
> Itthirûpaṃ bhikkhave purisassa cittaṃ pariyâdâya tiṭṭhatī ti."
>
> (A. I, p. 1)

> "Monks, I know of no other single form by which a man's heart is so enslaved as it is by that of a woman. Monks, a woman's form obsesses a man's heart."
>
> (A. Tr. I, p. 1)

The four discourses that follow[41] are similar in wording except for the following changes: in the place of <u>rūpa</u> in the first, <u>sadda</u> (sound) is used in the second; <u>gandha</u> (smell) in the third; <u>rasa</u> (taste of the rongue) in the fourth; and <u>phoṭṭhabba</u> (touch) in the fifth. The next five discourses of the first chapter demonstrate how a man's form, sound, smell, taste, and touch obsess a woman's emotional feelings.

The third, fourth, and ninth discourses of the second

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[40]Buddhaghosa, <u>Manorathapūranī Nāma Aṅguttaranikāvatthakathā</u>. Ed. Ratmalane Srī Dharmārāma Nāyaka Thera. 2d rev. ed. [Pāli in Sinhalese Script]. (Colombo: Granthaprakāśa Press, 1922), p. 12. Hereafter cited as AA.

[41]A. I. i. 2-5, pp. 1-2.

chapter use citta and cetas side by side as synonyms.[42]

In the thirty discourses of the third, fourth, and fifth chapters, citta is used twice in each in its primary meaning.[43] In the first five discourses of the sixth chapter, similarly, it is used twice in each discourse in its primary sense.[44]

Moving on to the third discourse of the sixth chapter of the Aṅguttaranikāya, we find that the term mettaṁ cittaṁ is used to mean the heartfelt and friendly feeling toward all beings without discrimination and expectation of return. Woodward translates the term as 'thought of goodwill.'[45] To think, speak, or act in a friendly manner is, of course, far easier than to feel genuinely friendly toward all beings without discrimination and expectation of reward. It is the real feeling of world-brotherhood as taught and stipulated in all great religions:

> "Accharâ-saṅghâta-mattam pi ce bhikkhave bhikkhu mettacittam âsevati ayaṃ vuccati bhikkhave bhikkhu. Arittaj-

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[42]A. I. ii, 3. 4, 9, pp. 3-4. The pairs mentioned are cetaso līnattaṁ ('torpidity of the perceiving faculty of mind') and līna-cittaṁ ('in him who is torpid in perception'), A. I. ii. 3; cetaso avūpasama ('non-tranquility in perception') and avūpasanta-cittassa ('in him whose perception is not tranquil'), A. II. i. 4, also cetaso vūpasamo ('tranquility in perception') and vūpasanta-cittassa ('his whose perception is tranquil'), A. II. i. 9.

[43]A. III. iv. 5, pp. 5-10.

[44]A. I. vi. 1-5, pp. 10-11.

[45]A. Tr. I. vi. 3-4, p. 8.

jhâno viharati satthu sâsanakaro ovâdapatikaro amogham ratthapindam bhuñjati. Ko pana vâdo ye nam bahulîkarontî ti?"[46]

(A. I. vi. 3, p. 10)

> "Monks, if for just the lasting of a finger-snap a monk indulges a thought of goodwill, such an one is to be called a monk. Not empty of result is his musing. He abides doing the Master's bidding. He is one who takes good advice, and he eats the country's alms-food to some purpose. What then, should I say of those who make much of such a thought?"
>
> (A. Tr. I. 8)

A more literal translation, using the primary meaning of citta, is as follows:

> "Monks, if for just the length of time involved in a snap of the fingers, a monk experiences a friendly feeling towards all beings, such a one is to be called a monk who has attained full mental development. He abides by the dispensation of the Teacher (the Buddha); he makes use of the Teacher's advice, and he eats the country's food, offered and dispensed as alms, not without purpose. What then is there to tell about those who develop and constantly display such friendly feeling?"
>
> (Wr. Tr.)

The first and second discourses of the sixth chapter of the Ekakanipāta (Book of the Ones) of the Aṅguttaranikāya use citta to mean active consciousness in the general sense, passive consciousness in the secondary sense, or mind in the widest sense. The first explains the nature of citta of the ordinary individual who is usually a generator of cankers, while the second describes that of the Arahant who has eradicated cankers or defilement. The first discourse runs:

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[46]Eleven good results of mette-citta are listed in the Mettānisaṁsasutta of the Aṅguttaranikāya. See A. V. xvi. 1-2, p. 342. For the value of mettā, see AA. V. vii. 1-10, pp. 150-72; S. II. xx. 5, p. 265; Itiv., p. 19.

"Pabhassaram idaṃ bhikkhave cittaṃ tañ ca kho âgantukehi upakkilesehi upakkiliṭṭham. Taṃ assutavâ puthujjano yathâbhûtaṃ nappajânâti. Tasmâ assutavato puthujjanassa citta-bhâvanâ n'atthî ti vadâmî ti."

(A. I. vi. 1, p. 10)

> "This mind, monks, is luminous, but it is defiled by taints that come from without. But this the uneducated manyfolk understands not as it really is. Wherefore for the uneducated manyfolk there is no cultivation of the mind, I declare."
>
> (A. Tr. I, p. 8)

The second discourse reads:

"Pabhassaram idaṃ bhikkhave cittaṃ tañ ca kho âgantukehi upakkilesehi vippamuttaṃ. Taṃ sutavâ ariyasâvako yathâbhûtaṃ pajânâti. Tasmâ sutavato ariyasâvakassa citta-bhâvanâ atthî ti vadâmî ti."

(A. I. vi. 2, p. 10)

> "That mind, monks, is luminous, but it is cleansed of taints that come from without. This the educated Ariyan disciple understands as it really is. Wherefore for the educated disciple there is cultivation of the mind, I declare."
>
> (A. Tr. I, p. 8)

Mind is defiled or purified only in its active stage, that is, during the stage of perception and conception. Concepts arise from percepts and often become _saṅkhāras_ or mental kamma forces. _Saṅkhāras_ consist only of concepts when the latter are tainted or defiled by _taṇhā_, a 'craving' or 'selfish needy feeling.' Active consciousness (as perceptions and conceptions) in its pure or impure state, when stored in the 'subliminal consciousness' and rendered inactive, is called 'passive consciousness.' An individual begins his life-span in a state of passive consciousness. As a foetus he rests in his mother's womb in a state of passivity, seeing nothing,

knowing nothing. Yet one cannot maintain that the mind of the foetus is luminous (pabhassara) simply because it knows nothing of the world and its temptations. As the foetus grows, its emergence from the darkness of the womb becomes inevitable. At that state its mind is naturally liable to taint or defilement. Once the individual is born, he immediately assumes a waking state, or a state of active consciousness, but in the background passive consciousness is always there. The same individual ends his life-span when passive consciousness leaves the body to enter another embryo, and the process of rebirth is fulfilled. The only exception rests with the Arahant, the one who has totally purified his mind from defilements and attained pabhassara citta or nibbāṇa. Upon his death, the continuum of the passive consciousness terminates.

Thus citta, taken in context with the two discourses mentioned above, can mean only 'active consciousness,' or 'passive consciousness,' or both. Passive consciousness is directly introduced in the Pāli texts by the words viññāṇa,[47] and bhava,[48] and indirectly by citta[49] and mano.[50] The Pali commentaries and the Abhidhamma, on the other hand, stress bhav-

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[47]See Sn. 1073; also Chapter II, p. 107.

[48]A. II, pp. 45, 79.

[49]A. IV, pp. 402, 404.

[50]A. III, p. 443.

aṅga[51] and bhavaṅgasota along with viññāṇa and bhava, but use citta and mano indirectly.[52] In his commentary on the Aṅguttaranikāya, Buddhaghosa uses bhavaṅga cittaṁ to explain citta. (AA., pp. 37-38).

In the discourse of the Aṅguttaranikāya that deals with perversions (vipallāsa), we find that citta is used in its primary sense (A. II. ix. 49, p. 52), but since it is used in conjunction with saññā and vedanā, it will be discussed in Chapter II. Passing on to the Bhāradvājasutta (Discourse on Bhāradvāja)[53] of the Saṁyuttanikāya[54] we discover several primary uses of citta.

Upon a visit to the Elder Piṇḍola Bhāradvāja (a disciple of the Buddha), Udena, the king of Kosala, asked why young

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[51]Mrs. Rhys Davids mentions a bare expression of bhavaṅga that occurs in the Aṅguttaranikāya (II. 79). See Anuruddha, Compendium of Philosophy. Being a translation now made for the first time from the original Pali of the Abhidhammattha-Sangaha, with introductory essay and notes by Shwe Zan Aung. Rev. and ed. Mrs. Rhys Davids. Pali Text Society Translation Series, vol. 2. (London: H. Frowde, 1910), pp. 9 (note 2), 265-67. Hereafter cited as Cpd.

[52]"Pakati mano hi bhavaṅgacittaṁ, taṁ appaduṭṭhaṁ," AA., p. 37; "Cittanti ekacce tāva ācariyā bhavaṅgacittaṁ ti vadanti," AA., p. 36.

[53]Piṇḍola-Bhāradvāja was the son of the chaplain of King Udena of Kosambi. He learned the Vedas and became a successful teacher. Later he became a monk and a disciple of the Buddha and attained arahantship. G. P. Malalasekera, Dictionary of Pāli Proper Names. Indian Texts Series. 2 vols. (London: John Murray, 1937-38), 2:202.

[54]S. (Feer ed.).

monks, mere lads with black hair, and blessed with happy youth, had not found enjoyment in lustful passions (anukīlitāvino kāmesu), but practised the righteous celibate life in its fullness and perfection and lived their span of life to the full. Bhāradvāja replied:

> "Vuttaṃ kho etam Mahārāja tena Bhagavatā jānatā passatā arahatā sammāsambuddhena. Etha tumhe bhikkhave mātumattīsu mātucittam upaṭṭhapetha bhaginīmattīsu bhaginīcittam upaṭṭhapetha dhītumattīsu dhītucittam upaṭṭhapethāti. Ayam pi kho Mahārāja hetu ayam paccayo yenime daharā bhikkhu ... yāvajīvam paripuṇṇam parisuddham brahmacariyaṃ caranti addhānañca āpādentī ti."
>
> (S. IV. xxxv. 127. 4, p. 110)

> "It has been said, mahārājah, by that Exalted one who knoweth, who seeth, by that Arahant who is a Fully Enlightened One: 'Come ye, brethren; in the case of those who are just mothers, sisters and daughters, do ye call up the mother-mind, the sister-mind, the daughter-mind.' That is the condition, mahārājah, that is the cause whereby these young brethren, who are mere lads with jet-black hair ... live out their span of life to the full."
>
> (S. IV, p. 68)

Although Woodward has used citta in its general sense in translating this passage, a more literal translation is derived from its primary meaning:

> "It has been said, O Great King, by that Exalted One, who knows, who sees, the Arahant who is the Fully Enlightened One: 'Come ye, monks, those of you who are like mothers call up the mother-feeling toward them, those like sisters call up the sister-feeling toward them, and those like daughters, the daughter-feeling for them.' This is also, O King, a condition, a reason why these young monks ... practise the righteous celibate life in its fullness and perfection and live their span of life to the full."
>
> (Wr. Tr.)

In this discourse, citta is used eight times and in all cases distinctly refers to feeling rather than to the intel-

lect. Its compound forms, mātucitta, bhaginīcitta, and dhītu-citta clearly indicate true inner feeling, that is, the emotional aspect of perception which the Buddhist is expected to cultivate.

In the Vitakkasanthānasutta (Discourse on the Forms of Thought, No. 20) of the Majjhimanikāya,[55] citta and cetas appear together as synonyms. The meaning is secondary:

> "Tassa ce bhikkhave bhikkhuno tesam-pi vitakkānaṁ vitakkasaṅkhārasanthānaṁ manasikaroto uppajjant' eva pāpakā akusalā vitakkā ch. pi d. pi m. pi [i. e. chandūpasaṁhitāpi, dosūpasaṁhitāpi, mohūpasaṁhitāpi] tena bhikkhave bhikkhunā dantehi danta-m-ādhāya jivhāya tāluṁ āhacca cetasā cittaṁ abhiniggaṇhitabbaṁ abhinippīḷetabbaṁ abhisantāpetabbaṁ."[56]
>
> (M. I. ii. 10, pp. 120-21)

> "Monks, if while the monk is attending to the thought function and form of those thoughts, there still arise evil unskilled thoughts associated with desire and associated with aversion and associated with confusion, monks, that monk, his teeth clenched, his tongue pressed against his palate, should by his mind subdue, restrain and dominate the mind."
>
> (M. Tr. I, p. 155)

In the foregoing translation, Miss Horner also treats cetas and citta as synonyms according to their general meaning. A translation according to the secondary meaning of the root cit, however, is more adequate:

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[55]M.; see also The Collection of Middle Length Sayings (Majjhima-Nikāya). Tr. from the Pali by I. B. Horner. Pali Text Society Translation Series, nos. 29-31. 3 vols. 1954-59. Reprint. (London: Luzac & Co., 1970).

[56]In the PTS Dict. (p. 267), khittacitta is introduced as 'a heart unbalanced.' While the psychic 'heart' always refers to citta, thought and intellect refer to mano.

"Monks, if in the case of that monk who fixes the mind intently upon examining the form and function of thoughts, there are still evil thoughts that never produce good results, thoughts associated either with lust or with ill-will, or with infatuation, monks, that monk, with his teeth clenched, tongue pressed against his palate, should completely subdue, oppress, and torment such thoughts by his thinking."

(Wr. Tr.)

On the discourse on asceticism, the Udumbarikāsīhanādasutta[57] of the Dīghanikāya,[58] the Buddha uses citta and cetas side by side in their primary meaning. When the Buddha once visited Nigrodha, the wandering ascetic, at Udumbarikā Park, the latter asked the Buddha to explain to him how austerity attains the highest rank for man and reaches the pith. The Buddha answered, in part:

"... So abhijjhaṃ loke pahāya vigatâbhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti; vyāpāda-dosaṃ pahāya avyāpanna-citto viharati, sabba-pāṇabhūta-hitânukampī vyāpāda-padosā cittaṃ parisodheti; thīna middhaṃ pahāya vigata-thīna-middho viharati, āloka-saññī sato sampajāno thīna-middhā cittaṃ parisodheti; uddhacca-kukkuccaṃ pahāya anuddhato viharati, ajjhattaṃ vūpasanta-citto uddhacca-kukkuccā cittaṃ parisodheti; vicikicchaṃ pahāya tiṇṇa-vicikiccho viharati, akathaṃ-kathī kusalesu dhammesu vicikicchāya cittaṃ parisodheti.

'So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalī-karaṇe mettā-sahagatena cetasā ekaṃ disam pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettā-sahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati ..."

(D. iii. 16-17, pp. 49-50)

57A literal translation of the title of the sutta is "The Discourse on the Lion's Roar in Udumbarikā Park." The park was named after Queen Udumbarikā.

58D.; D. Tr. (Rhys Davids and Carpenter eds.)

"... Putting away the hankering after the world, he abides with unhankering heart, and purifies his mind of covetousness. Putting away the canker of ill-will, he abides with heart free from enmity, benevolent and compassionate towards every living thing, and purifies his mind of malevolence. Putting away sloth and torpor, he abides clear of both: conscious of light, mindful and self-possessed, he purifies his mind of sloth and torpor. Putting away flurry and worry, he abides free from excitement; with heart serene within, he purifies his mind of flurry and worry. Putting away doubt, he abides as one who has passed beyond perplexity; no longer in suspense as to what is good, he purifies his mind of doubt.

He, having put away these Five Hindrances, and to weaken by insight the strength of the things that defile the heart, abides letting his mind, fraught with love, pervade one quarter of the world, and so, too, the second quarter, and so the third, and so the fourth. And thus the whole wide world, above, below, around and everywhere, and altogether does he continue to pervade with love-burdened thought, abounding, sublime, and beyond measure, free from hatred and ill-will..."

(D. Tr. III, pp. 44-45)

Here citta and cetas appear with all meanings of the root cit, sometimes as 'heart,' sometimes as 'thought,' and sometimes as 'mind.' No distortion would occur in the message that the passage conveys, however, if the translator had used the primary meaning of cit in his work.

In the Khuddakapāṭha,[59] citta is mentioned twice in its general sense, 'mind' or 'active consciousness,' and manas three times, one generally, as 'mind,' and the others as a

[59]Khp.; see also The Minor Readings (Khuddakapāṭha): the First Book of the Minor Collection (Khuddakanikāya). Tr. from the Pali by Bhikkhu Ñanamoli. Pali Text Society Translation Series, no. 8. (London: Luzac & Co., 1960). (hereafter cited as Khp. Tr.)

secondary meaning of the root <u>man</u>, or synonym of <u>citta</u>.[60]

Moving on to the tenth <u>sutta</u> of the first chapter of the <u>Udāna</u>,[61] we find that <u>cetas</u> is used in its general sense, 'mind,' and later in the <u>sutta</u>, in its primary meaning, 'perception':

> "... Atha kho Bâhiyassa Dârucîriyassa evaṃ cetaso parivitakko udapâdi: ye nu kho keci loke arahanto vâ arahattamaggaṃ vâ samâpannâ ahaṃ tesaṃ aññataro 'ti. Atha kho Bâhiyassa Dârucîriyassa purâṇasâlohitâ devatâ anukampikà atthakâmâ Bàhiyassa Dârucîriyassa cetasâ cetoparivitakkam aññâya yena Bâhiyo Dârucîriyo ten' upasaṅkami, upasaṅkamitvâ Bâhiyaṃ Dârucîriyaṃ etad avoca: neva kho tvaṃ Bâhiya arahâ nâpi arahattamaggaṃ vâ samâpanno, sâ pi te paṭipadâ n'atthi, yâya tvaṃ arahâ vâ assa arahattamaggaṃ vâ samâpanno 'ti."
>
> (Ud. I. 10, pp. 6-7)

> "... Now consideration arose in the mind of Bāhiya of the Bark Garment thus: I wonder whether I am one of those who in the world are arahants or have attained the arahant path.
>
> Then a devatā [deity] who was formerly a blood-relation of Bāhiya of the Bark Garment, out of compassion and desire for his welfare, knowing with his own mind the consideration of his mind, came to where he was and said this to Bāhiya of the Bark Garment: 'Bahiya, neither are you arahant nor have you reached the arahants' path. Yours is not that course by which you could be arahant or reach the arahants' path.'"
>
> (Ud. Tr., pp. 8-9)

Here we see that Woodward has used the general sense of <u>cetasā</u>, translating it as 'with his own mind,' whereas 'with his own perception' is more specific. The translator has also taken <u>ceto</u>, in <u>cetoparivitakka</u>, in the general sense, but a

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[60]<u>Citta</u>: Khp., pp. 3, 5; <u>manas</u>: Khp., pp. 4, 8.

[61]Ud. (Steinthal ed.); Ud. Tr. (Woodward ed.)

more precise interpretation would be 'the consideration that occurred in his thought.' In these cases, cetasā takes on a primary, and ceto (in cetoparivitakka) a secondary meaning.

In another section of the Udāna, cetasā is used more precisely as 'feeling' or 'heart,' both primary meanings. In the presence of the Buddha, Bhaddiya praises the solitude of his forest life:

> "... Pubbe me bhante agârikabhûtassa rajjasukhaṃ karontassa anto pi antepure rakkhâ susaṃvihitâ ahosi bahi pi antepure rakkhâ susaṃvihitâ ahosi. Anto pi nagare rakkhâ susaṃvihitâ ahosi bahi pi nagare rakkhâ susaṃvihitâ ahosi. Anto pi janapade rakkhâ susaṃvihitâ ahosi bahi pi janapade rakkhâ susaṃvihitâ ahosi. So kho ahaṃ bhante evaṃ rakkhito gopito santo bhîto ubbiggo ussaṅkî utrasto vihâsiṃ etarahi kho pan' âhaṃ bhante araññagato pi rukkhamûlagato pi suññâgâragato pi ekako abhîto anubbiggo anussaṅkî anutrasto apposukko pannalomo paradavutto migabhûtena cetasâ viharâmi."[62]
>
> (Ud. II. 10, p. 19)

> "Formerly, sir, when I enjoyed the bliss of royalty as a householder, within my palace guards were set and outside my palace guards were set. So also in the district and outside. Thus, sir, though guarded and protected, I dwelt fearful, anxious, trembling and afraid. But now, sir, as I resort to forest-dwelling, to the root of trees, to lonely spots, though alone, I am fearless, assured, confident and unafraid. I live at ease, unstartled, lightsome, with heart like that of some wild creature."
>
> (Ud. Tr., p. 24)

Although citta is mentioned twice in its general sense to mean 'active consciousness' in the seventh sutta of the first chapter of the Itivuttaka, Woodward translates the word in

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[62]The phrase migabhūtena cetasā can also be translated as 'with feeling like that of a deer.'

both instances as 'mind':[63]

"... Sabbaṃ bhikkhave anabhijānaṃ aparijānaṃ tattha cittaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya. Sabbañ-ca kho bhikkhave abhijānaṃ parijānaṃ tattha cittaṃ virā-jayaṃ pajahaṃ bhabbo dukkhakkhayāyā-tī."
(Itiv. I. i. 7, p. 3)

"Monks, the man who does not understand and comprehend the all, who has not detached his mind therefrom, who has not abandoned the all, can make no growth in extinguishing Ill. But, monks, he who does understand and comprehend the all, who has detached his mind therefrom, who has abandoned the all, he makes growth in extinguishing Ill."
(Itiv. Tr., p. 118)

A final example in which citta occurs both in its primary and secondary meanings, both in its perceptive and conceptive aspects is to be found in the Andhabhūta Jātaka, the story of the chaplain who was blind in lust. Here the term nānācitta[64] means 'different feelings and thoughts.'

An examination of passages from the Ṛgveda, Upaniṣads, and Tipiṭaka will demonstrate that mano, like citta, has assumed three types of meanings: primary, secondary, and general.

Manas in the Ṛgveda

Two examples from the Ṛgveda attest the use of manas in its primary meaning, 'thought.' The verses are composed in an ancient metre called Gāyatrī (Song of Three Feet) and are di-

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[63]Itiv. Tr., p. 118.

[64]The Jātaka, Together with its Commentary, Being Tales of the Anterior Births of Gotama Buddha. Ed. V. Fausbøll and Dines Anderson. Pali Text Society [Publications]. 7 vols. 1877. Reprint. (London: Luzac & Co., 1962-64). (Hereafter cited as Jā. with the number of the Jātaka attached)

rected to Agni and Ṛbhūs:[65]

"Ghṛtapṛṣṭhā manoyujo ye tvā vahanti vahūyaḥ ā devāntsom-apītaye."

(RV. I. 14. 6)

> "Let the swift steeds who carry thee, thought-yoked and dropping holy oil,
> Bring the Gods to the Soma draught."
>
> (Griffith I. 12)

"Ya Indrāya vacoyujā tatakṣurmanasā harī śamībhiryajñamāśata."

(RV. I. 20. 2)

> "They who for Indra, with their mind, formed horses harnessed by a word,
> Attained by works to sacrifice."
>
> (Griffith I. 23)

In his translation of the second verse, Griffith interprets manasā as 'with their mind,' whereas a more specific rendering may be attained by using its primary meaning, 'thought':

> "Eat the sacrificial clarified butter from the vessel, O Ṛbhūs,
> Who prepared horses for Indra by thought and yoked them by word."
>
> (Wr. Tr.)

Manaḥ occurs seventy-five times in the Ṛgveda; among other case forms, manāṃsi occurs 6 times; manasā, 114; manase, 4; manasaḥ, 22; manasasya, 1 (V. 44, 10); and manasi, 1 (X. 10. 3). Among the verb-forms of the root man ('to think') manāyati occurs once (I. 133. 4); manisye, 1 (VI. 9. 6); manāyataḥ,

[65] Ṛbhū is a collective name for three semi-divine beings, Ṛbhū, Vāja, and Vibhan. They are celebrated for their skills as artists and spoken of as supporters of the sky. John Dowson, A Classical Dictionary of Hindu Mythology and Religion. 7th ed. (London: Kegan Paul, Trench, Trübner & Co., 1950), p. 267.

1 (II. 26. 2); manai, 2 (VIII. 51. 1-2); manau, 3 (VIII. 72. 2; IX. 63. 8; 65. 16); and manāmahe, 19. Nearly all the forms contained in these 250 citations are translated according to the primary radical meaning of man, 'to think.' Translations of the noun-forms are divided between primary, secondary, and general meanings, 'thought,' 'heart,' and 'mind,' respectively.

Manas in the Upaniṣads

The thirteen Upaniṣads to which this study is confined contain frequent references to words derived from man, and represent all types of meanings. When used in a general sense, it may mean 'mind' in its totality, active consciousness, and passive consciousness.

The following quotation from the Bṛhadāraṇyakopaniṣad[66] demonstrates how the root man is used in its primary sense:

> "Janakaṁ ha Vaidehaṁ Yājñavalkyo jagāma.
> Sa mene: 'na vadisya' iti."
>
> (Bṛ. Up. IV. 3. 1)

> "Yājñavalkya came to Janaka (king) of Videha. He thought (to himself) "I will not talk.'"
>
> (Radh. Princ. Up., p. 254)

In the following verse of the same work, Śākalya speaks to Yājñavalkya about the eternal Brahman, using manas in its secondary sense, rather than citta:

> "Manasaivānudraṣṭavyam, naiha nānāsti kiṁ cana:
> Mṛtyoḥ sa mṛtyuṁ āpnoti ya iha nāneva paśyati."
>
> (Bṛ. Up. IV. 4. 19)

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[66]Hereafter cited as Bṛ. Up.

"Only by the mind is it to be perceived. In it there is no diversity. He goes from death to death, who sees in it, as it were diversity."
(Radh. Princ. Up., p. 277)

In this context, manasā, which Radhakrishnan translates as 'by the mind,' refers to the faculty of mental perception (manindriya), which pertains directly to citta, but only indirectly to manas.

In the passage given below, hṛdaya, an equivalent of citta, is used in the same manner as manas in the above citation. Śākalya asks Yājñavalkya, "On what is truth supported?" Yājñavalkya's response and Śākalya's confirmation of its truth run:

"... Hṛdaye iti hovāca, hṛdayena hi satyaṁ janāti hṛdaye hy eva satyam pratiṣṭhitam bhavatīti. Evam evaitat, Yājñavalkya."
(Br. Up. III. 9. 23)

"'On the heart,' he (Yājñavalkya) said, 'for through the heart one knows truth, therefore it is on the heart that the truth is supported."
"Even so, Yājñavalkya."
(Radh. Princ. Up., p. 242)

The author of the Maitrāyanīyopaniṣad, however, uses manas in its primary sense, or as 'thought':

"... Mana eva manusyānāṁ kāranaṁ bandha-mokṣayoḥ. Bandhāya viṣayāsaṅgim mokṣo nirviṣayam smṛtam."
(Mai. Up. VI. 34)

"Mind, in truth, is the cause of bondage and liberation for mankind; for bondage if it is bound to objects; freedom from objects, that is called liberation."
(Radh. Princ. Up., pp. 845-46)

In this passage, Radhakrishnan translated manaḥ according to its general meaning, 'mind,' of which thought is a part, and lists the verses which relate to this subject under the

heading: 'control of thought is liberation.' The correct meaning of manas in this context is its primary one, or 'thought.'

Yājñavalkya's explanation of the nature of self to Uṣasta Cākrāyaṇa is an excellent example of the use of nouns and verb-forms of the root man in its primary sense:

> "Na dṛṣṭer draṣṭāram paśyeḥ, na śruter śrotāraṁ śṛṇuyāḥ, na mater mantāram manvītāḥ, na vijñāter vijñātāram vijānīyaḥ, eṣa ta ātmā sarvāntaraḥ, ato' nyad ārtam ..."
> (Br. Up. III. 5. 2)

> "You cannot see the seer of seeing, you cannot hear the hearer of hearing, you cannot think the thinker of thinking, you cannot understand the understander of understanding. He is your self which is in all things. Everything else is of evil."
> (Radh. Princ. Up., p. 220)

Here the nominal forms of draṣṭṛ and śrotṛ are used in the sense of perceiving, mantṛ in the sense of conceiving, and vijñātṛ in the sense of knowing, which is the result of perception and conception.

In another passage, Yājñavalkya explains to King Janaka of Videha the state of self (passive consciousness) in deep sleep, using the root man in its primary meaning, 'think':

> "Yad vai tan na manute, manvāno vai tan na minute, na hi mantur mater viparilopo vidyate, avināsitvāt; na tu tad dvitīyam asti, tato 'nyad vibhaktam yan manvīta."
> (Br. Up. VI. 3. 28)

> "Verily, when there (in the state of deep sleep) he does not think, he is, verily, thinking, though he does not think, for there is no cessation of the thinking of a thinker, because of the imperishability (of the thinker). There is not, however, a second, nothing else separate from him of which he could think."
> (Radh. Princ. Up., p. 265)

Here the expressions 'he is thinking' and 'no cessation

of the thinking' refer to the continuing nature of man's passive consciousness.

Throughout the Upaniṣads we find references to the concept of ātman, which is analogous to the Buddhist concept of viññāṇa. While the former usually appears as 'self' or 'soul,' viññāṇa literally means 'passive consciousness,' or 'subliminal consciousness.' It is expressed in Pāli canonical literature as paṭisandhi-viññāṇa (continuum-consciousness at the moment of birth or relinking consciousness), bhavaṅga-viññāṇa (continuum-consciousness during the life-span of an individual), and cuti-viññāṇa (continuum-consciousness at the moment of death).

According to the Upaniṣads, ātman is imperishable,[67] eternal, has the shape of a manikin living in the heart,[68] and is

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[67]Cf. Kaṭhopaniṣad, 1. 2. 18-19 (hereafter cited as Kaṭh. Up.); RV. IX. 86. 44; see also Chapter II, verses 17-20 of The Bhagavadgītā. With an introductory essay, Sanskrit text, English translation and notes, by S. Radhakrishnan. 2d ed. (London: George Allen and Unwin, 1949), pp. 106-107. (Hereafter cited as Bh. Gītā).

[68]Cf. "Aṅguṣṭha-mātraḥ puruṣo'ntarātmā sadā janānāṁ hṛdaye sanniviṣṭaḥ
Hṛdā manvīso manasābhikḷpto ya etad vidur amṛtās te bhavanti."

(Śve. Up. III. 13)

"A person of the measure of a thumb is the inner self, ever dwelling in the heart of men. He is the lord of the knowledge framed by the heart and the mind. They who know that, become immortal."

(Radh. Princ. Up., p. 728)

See also Bṛ. Up. 1. 5. 23; Kaṭh. Up. II. 1. 12-13; Śve. Up. V. 8; Mai. Up. VI. 38.

the perceiver, conceiver, and knower.[69] In Buddhist thought, viññāṇa is passive, perishable, evanescent, formless, neither a perceiver, conceiver, nor a knower, and functions only as a passive force of the life-continuum, the major part of mind which continues throughout life here and hereafter. When the six senses grow, the individual's active consciousness becomes more sensitive and refined, and he functions through his senses and thought processes. In Pāli, the expressions indriya-viññāṇa or vīthi-viññāṇa represent the active consciousness of perception and thinking.

Words that are related to the root man are used several times in this and other passages of the Chāndogyopaniṣad. An instance of the primary use of the word occurs when Nārada says to Sanatkumāra:

> "Yadā vai manute, atha vijānāti, nāmatvā vijānāti, matvaiva vijānāti, matis tv eva vijijñāsitavyeti: matim, bhagavaḥ, vijijñāsa iti."
>
> (Ch. Up. VII. 18. 1)

> "Verily, when one thinks, then he understands, one who does not think does not understand. Only he who thinks understands. But one must desire to understand thinking. Venerable Sir, I desire to understand thinking."
>
> (Radh. Princ. Up., p. 484)

Moving on to the Aitareyopaniṣad,[70] we find the use of manas both in its general sense, 'mind,' and in its secondary sense, 'the mental faculty of perception' (manindriya). Dr.

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[69] Bṛ. Up. III. 5. 2.

[70] Hereafter cited as Ai. Up.

Radhakrishnan, however, prefers to translate manas only in its general sense:

"Tan manasā jighṛkṣat, tan nāsaknon manasā grahītum; sa yad hainan manasāgrahaiṣyad dhyātvā haivānnam atrapsyat."

(Ai. Up. 1. 3. 8)

> "(The person) sought to seize it by the mind. He was not able to take hold of it by the mind. If, indeed, he had taken hold of it by the mind, even with the mind (i.e. by thinking of food), one would have had the satisfaction of food."
>
> (Radh. Princ. Up., pp. 518-19)

In the same Upaniṣad, manas also is used in the sense of manindriya in addition to matiḥ and manīṣā. Both forms are derived from man in its primary meaning, 'thought.' We also find here a classification of the various mental functions of active consciousness, intuition, feeling, and will:

"Yad etad hṛdayam manaś caitat, saṁjñānam ājñānam vijñānam prajñānam medhā dṛṣṭir dhṛtir matir manīṣā jutiḥ smṛtiḥ saṁkalpaḥ kratur asuḥ kāmo vaśa iti sarvāṇy evaitāni prajñānasya nāma-dheyāni bhavanti."

(Ai. Up. III. 1. 2)

> "That which is heart, this mind, that is consciousness, perception, discrimination, intelligence, wisdom, insight, steadfastness, thought, thoughtfulness, impulse, memory, conception, purpose, life, desire, control, all these, indeed, are names of intelligence."
>
> (Radh. Princ. Up., p. 523)

It is clear, also, from the Muṇḍakopaniṣad, that its author considered manyamāna equivalent to 'thinking':

"Avidyāyām antare vartamānāḥ svayaṁ dhīrāḥ paṇḍitam manyamānāḥ

janghanyamānāḥ pariyanti mūḍhāḥ, andhenaiva nīyamānā yathāndhāḥ."[71]

(Mun. Up. I. 2. 8)

"Abiding in the midst of ignorance, wise in their own esteem, thinking themselves to be learned, fools, afflicted with troubles, go about like blind men led by one who is himself blind."
(Radh. Princ. Up., p. 677)

The following verse of the Śvetāśvataropaniṣad gives the impression that puruṣa (the eternal soul), which dwells in the heart is to be perceived by citta, and conceived by manas:

"Na saṁdṛśe tiṣṭhati rūpam asya, na cakṣusā paśyati kaś canainam.
Hṛdā hṛdistham manasā ya enam, evam vidur amṛtās te bhavanti."[72]

(Śve. Up. IV. 20)

"His form is not to be seen; no one sees Him with the eye. Those who through heart and mind know him as abiding in the heart become immortal."
(Radh. Princ. Up., p. 737)

The meanings of hṛdā and manasā, however, could be made more specific by rearranging the translation as follows:

"His (puruṣa's) form is not to be seen. No one sees him with the physical eye. Those who, through perception and conception, know him as abiding in the heart, become immortal."

(Wr. Tr.)

Manas in the Earlier Suttapiṭaka Texts

An examination of the earlier works of the Pāli canon shows that in the Sammāpasādanīyasutta (the Discourse on the

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[71] See also Kaṭh. Up. 1. 2. 5; Mai. Up. VII. 9; Muṇ. Up. I. 2. 7. 9-10.

[72] Cf. Kaṭh. Up. VI. 9; Śve. Up. III. 13; IV. 17.

Excellences of the Buddha, no. 28) of the Dīghanikāya, mano is repeated time after time in its primary sense:

> "Aparam pana bhante etad ānuttariyaṃ, yathā Bhagavā dhammaṃ deseti ādesana-vidhāsu. Catasso imā bhante ādesana-vidhā. Idha bhante ekacco nimittena ādisati -- Evam pi te mano, ittham pi te mano, iti pi te cittan ti."[73]
>
> (D. III. 28. 6, p. 103)

> "Moreover, lord, this too is unsurpassable, the way namely in which the Exalted One teaches the Norm concerning the modes of revealing [the mind of another]: -- that there are four modes, thus: -- One reveals by a visible sign, saying Thou art thinking thus, thou hast so and so in thy mind, thy thought is thus."
>
> (D. Tr. III, p. 99)

T. W. and C. A. F. Rhys Davids translate the first occurrence of mano in this passage as 'thinking,' the second as 'mind,' and citta as 'thought.' A better translation, however, is derived by using the primary meaning of the roots man and cit:

> "Moreover, Lord, this too is unsurpassable, i.e. the way in which the Exalted One teaches Norm concerning the modes of revealing. Lord, there are four modes of revealing: here, Lord, one reveals by a visible sign, saying: -- thus was your thought, this way your thought acted, and thus was your feeling."
>
> (Wr. Tr.)

The primary meaning of mano as 'thought' occurs also in such expressions as manasā duccaritaṁ caritvā (D. III. 27. 27), or, 'who has led a bad life in thought,' (D. Tr. III, p. 92); manasā sucaritaṁ caritvā (D. III. 27. 28), 'who has led a good life in thought,' (D. Tr. III, p. 92); manasā saṁvuto (D.

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[73]See also A. I. 3. 60. 5, pp. 170ff.

III. 27. 30), 'who is self-restrained in thought,' (D. Tr. III, p. 93); mano-soceyyaṁ (D. III. 33. 10), 'purity of thought,' (D. Tr., p. 213); and mano-samphassajā vedanā (D. III. 33. 2), 'the feeling that is excited when we think.' (D. Tr. III, p. 231).

An excellent translation of amaññissaṁ (the active aorist first person singular of man) in its radical primary meaning has been rendered by I. B. Horner in her edition of the Upālisutta (the Discourse on Upāli,[74] no. 56) of the Majjhimanikāya:

> "Purimen' evâhaṁ bhante opammena Bhagavato attamano abhiraddho. Api câhaṁ imāni Bhagavato vicitrāni pañhapaṭibhānāni sotukāmo evâhaṁ Bhagavantaṁ paccanīkātabbaṁ amaññissaṁ."
>
> (M. I, p. 378)

> "I, revered sir, was pleased and satisfied with the Lord's first illustration. But because I wanted to hear the Lord's diversified ways of putting questions, I judged that I must make myself his adversary."
>
> (M. Tr. II, p. 44)

Turning to the general meaning of mano, we find in the Mahāvedallasutta (the Greater Discourse of the Miscellany, no. 43) of the Majjhimanikāya:

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[74] Upāli was known as Upāli-Gahapati (the Householder Upāli). He lived at Nālandā in Magadha as one of the chief followers and supporters of Nighaṇṭha Nātaputta (or Vardhamāna Mahāvīra), the founder of Jainism and a member of the clan of Jñātriya Kshatriyas. The discourse relates how Upāli, the householder, later met the Buddha and became in turn one of his most devout disciples. For a more detailed account of Upāli, see Malalasekhera, op. cit., 1:411.

"... Imesaṁ kho āvuso pañcannaṁ indriyānaṁ nānāvisayānaṁ nānāgocarānaṁ na aññamaññassa gocaravisayaṁ paccanubhontānaṁ mano paṭisaraṇaṁ. Mano ca nesaṁ gocaravisayaṁ paccanubhotîti."

(M. I, p. 295)

> "... Of these five sense-organs, your reverence, different in range, different in pasture, not reacting to the pasture and range of one another, mind is the repository, and mind reacts to their pasture and range."
>
> (M. Tr. I, p. 355)

Herein lies the clue to perhaps the most important concept in Buddhist philosophy, a clue which is found neither in the Ṛgveda nor in the earlier Upaniṣads. While the Majjhimanikāya refers only to the physical organs of sense, there are, according to the Dīghanikāya (III. 28. 4), six 'fields' of sense, subjective and objective: those which relate to the eye ('sight and visible things'), to the ear ('hearing and sounds'), to the nose ('smell and odours'), to the tongue ('taste and sapid things'), and to the body ('touch and tangible things'). The last is the mind and the mental objects it encompasses through the heart and brain, which serve as the mind's organs of perception and conception. Of all the senses, mind is the key which explains all mysteries, 'the repository,' the master, the guide, the overseer. Since the time of the Buddha, the concept has become universal. One has only to harken to the voice of Hamlet to accept the wide-spread belief

in the all pervasiveness of the human mind.[75]

There are also a great variety of compound words in which mano is used in its general sense, or as 'active consciousness.' Among these are manopadosa (D. III. 72; M. I. 377; Jā. IV. 20), or 'evils in mind'; manopadosika (D. I. 20), or 'debauched in mind,' and manopasāda (Dhp. Adikaram. I. 28), or 'tranquility of mind.'

Moving on to the Saṃyuttanikāya, we find that citta, mano, and viññāṇa occur side by side and denote three important parts or aspects of the mind:

> "... Yaṃ ca kho etaṃ bhikkhave vuccati cittam iti pi mano iti pi viññānaṃ iti pi. Taṃ rattiyā ca divasassa ca aññad eva uppajjati aññaṃ nirujjhati."
> (S. II. 12. 61. 7, p. 95)

> "... But this, brethren, that we call thought, that we call mind, that we call consciousness, that arises as one thing, ceases as another, whether by night or by day."[76]
> (S. Tr. II, p. 66)

In this particular instance, Caroline Rhys Davids translates citta as 'thought,' mano as 'mind,' and viññāna as 'consciousness,' whereas a more correct and specific rendering would entail the use of 'perception of active consciousness'

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[75] In response to his friend, Horatio's query as to where he saw his deceased father, Hamlet answered: "In my mind's eye, Horatio." See Hamlet, I. ii. 186, in William Shakespeare, The Complete Works of William Shakespeare. The Cambridge edition text, as edited by William Aldis Wright ... Illustrated by Rockwell Kent, with a preface by Christopher Morley. (Philadelphia: The Blakiston Company, 1936), p. 737.

[76] S. (C. A. F. Rhys Davids and Woodward ed.), 2:66.

for mano, and 'passive consciousness' for viññāṇa. The reason for this choice lies in the nature of the concepts themselves; whether taken separately or collectively, each, like the tide of a swift-flowing river, is momentary, transient, and ever-changing.

The diversity of usage of citta and mano even in the same work is exemplified in the following passage, where, contrary to expectation, both citta and mano appear as synonyms in the general sense of mind and as synonyms of citta, denoting 'active consciousness,' for passive consciousness neither can be filled with dismay nor overcast with anguish:

> "Niccam utrastam idaṃ cittaṃ. Niccam ubbiggam idaṃ mano."
> (S. I. 2. 2. 7, p. 53)

> "Ever my heart is filled with sore dismay,
> Ever my mind with anguish is o'ercast."
> (S. Tr. I, p. 77)

The passage of the Saṁyuttanikāya quoted below, on the other hand, uses mano (manindriya) in its secondary sense, to mean the mental sense-faculty. The Buddha addresses Māra:

> "Tav-eva pâpima mano tava dhammâ tava manosamphassa-viññâṇâyatanaṃ. Yattha ca kho pâpima natthi mano natthi dhammâ natthi mano-samphassa-viññâṇâyâtanaṃ agati tava tattha papimâ ti."
> (S. I. 4. 2. 11, p. 116)

> "Thine only, O evil one, is the eye and its objects and the field of consciousness of the eye's contact. But where, O evil one, eye is not, nor object, nor field of consciousness of the eye's contact, there, O evil one, is no waygate for thee."
> (S. Tr. I, p. 145)

Passing on to the Aṅguttaranikāya, we find that in the Kokālikasutta of this work, citta and mano are used synonymously

to mean 'feeling' or 'heart,' a representation of the primary meaning of the former and the secondary meaning of the latter. The Buddha says to Kokālika, the chief disciple of Devadatta:

> "Mā h'evaṃ Kokālika, mā h'evaṃ Kokālika, pasādehi Kokālika Sāriputta-Moggallānesu cittaṃ, pesalā Sāriputta-Moggallānā' ti."[77]
>
> (A. V. 89. 1. 3, p. 170)

> "Say not so, Kokālikan! Say not so, Kokālikan! Calm your heart towards Sāriputta and Moggallāna. Of dear virtues are Sāriputta and Moggallāna."
>
> (A. Tr. V, p. 113)

In another instance, Tudu, the individual Brahmā, uses <u>mano</u> in its primary sense in these words to Kokālika:

> "Sabbassāpi sahāpi attanā
> ayam eva mahattaro kali
> yo sugatesu manaṃ padosaye."
>
> (A. V. 59. 3, p. 171)

> "Greater by far th' ill-luck of him
> Who, losing all and losing self,
> 'Gainst the Wellfarers fouls his mind."
>
> (A. Tr. V, p. 115)

An excellent example of the use of <u>mano</u> and <u>mānasaṁ</u> in the general sense of 'active consciousness' occurs in the following passage of the <u>Aṅguttaranikāya</u>:

> "Cha bhikkhave ānisaṃse sampassamānena alam eva bhikkhunā sabbasaṅkhāresu anodhiṃ karitvā aniccasaññaṃ upaṭṭhāpetuṃ. Katame cha?
>
> Sabbasaṅkhārā ca me anavaṭṭhitato khāyissanti, sabbaloke ca me mano nābhiramissati, sabbalokā ca me mano

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[77] Sāriputta was the chief disciple of the Buddha. Mahākoṭṭhita was another of the foremost of the Buddha's followers and in the art of logical analysis was considered to be without peer.

vuṭṭhahissati, nibbāṇapoṇaṅ ca me mānasaṃ bhavissati, samyojanā ca me pahānaṃ gacchanti, paramena ca sāmaññena samannāgato bhavissāmī ti."
(A. III. 102. 1-2, p. 443)

> "Monks, if a monk [may] perceive six advantages, it is enough to establish, without reserve, the thought of impermanence anent all phenomena. What six?
> Then all phenomena shall appear to me as lacking fixity; my mind shall find no delight in any world; my mind shall rise above every world; my thoughts shall be inclined towards Nibbāṇa; the fetters in me shall go towards their ceasing; and I shall follow the course of highest recluseship."
> (A. Tr. III, p. 308)

In the Udāna, the expressions kiṁ maññasi (Ud. III. 2, p. 22), 'what do you think?', sekho ti maññamānaṁ (Ud. VII. 2, p. 74), 'considering him to be a learner,' use the root man in its primary sense. Examples of the use of mano in its general sense are manaso ubbilāpā and manaso vitakke (Ud. IV. 1, p. 37), 'elations of mind,' and 'thoughts of mind.'

The clause yo maññeyya padūsitaṁ of the Itivuttaka (Itiv. III. 4. 10, p. 86), translated 'who should think to soil,' represents the primary meaning of maññeyya. Manoduccaritaṁ (Itiv. III. 2. 5, p. 54), 'evil practice of mind,' micchā manaṁ paṇidhāya (Itiv. III. 3. 1, p. 59), 'wrongly directing mind,' mano-moneyyaṁ (Itiv. III. 2. 8, p. 56), 'perfection (or silencing) of mind,' and mano-soceyyaṁ (Itiv. III. 2. 7, p. 55), 'purity of mind,' on the other hand, are examples of the general meaning of mano as 'active consciousness.'

One of the widest uses of mano in its primary sense, 'thought,' however, appears in the first two verses of the

Dhammapada, where it is used eight times. There is also frequent repetition of its primary meaning in the Suttanipāta[78] in expressions such as manasā yeva pucchatha (Sn. 1004), 'ask your question in thought; and manasā pucchite pañhe vācāya vissajessati (Sn. 1005), 'what you ask in thought the Buddha will answer in word.'

The foregoing study demonstrates that citta and mano may be used with three distinct types of meanings: primary, secondary, and general. Copious examples appear in the Vedas, the Upaniṣads, and in the Pali Tipiṭaka.

Our investigation shows, furthermore, that the preferences of translators of Pāli canonical texts are many and diverse. Some have used 'mind' to represent both citta and mano; others have used 'heart' and 'thought' to mean one or the other, or both. By offering the tables below as a demonstration of the frequency of the various choices of a group of selected translators of the Dhammapada and Suttanipāta, the confusion that surrounds the meaning of these words will be somewhat mitigated. When a choice other than the three mentioned above occurs, or one that clearly refers to the emotional and perceptual aspects of mind that relate to heart, or the conceptual aspects that relate to thought, the notation 'indirectly' is appended to that particular choice:

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[78]These citations are taken from the Chalmers edition of the Suttanipāta. Two other editions, those of Fausbøll and Hare, were useful in compiling Tables 5 and 6.

TABLE 3

TRANSLATIONS OF CITTA IN THE DHAMMAPADA[79]

Translation	Adikaram	Buddhadatta	Müller	Nārada	Radhakrishnan	Mrs. Rhys Davids	Total
Mind	20	25	15	26	13	26	125
Heart					1		1
Thought	7	2	12	1	13	1	36
Total	27	27	27	27	27	27	162

TABLE 4

TRANSLATIONS OF MANO IN THE DHAMMAPADA[80]

Translation	Adikaram	Buddhadatta	Müller	Nārada	Radhakrishnan	Mrs. Rhys Davids	Total
Mind	28	23	15	26	18	28	138
Heart					1		1
Heart (indirec-ly)	1	3	4	4	1	2	15
Thought	3	6	13	2	11	2	37
Thought (in-directly)					1		1
Total	32	32	32	32	32	32	192

[79]In the 423 verses of the Dhammapada, citta occurs 27 times in 25 verses: 13-14, 20, 33-34, 35 (twice), 36 (twice), 37-40, 42-43, 88-89, 116, 138, 154, 183, 185, 218, 326-27, 371, 373.

[80]Mano appears in the Dhammapada 32 times in 22 verses: 1 (four times), 2 (four times), 47-48, 58, 68, 96, 116, 218, 233 (four times), 234, 280, 287, 300-301, 348, 361, 378, 390 (twice), 391.

TABLE 5

TRANSLATIONS OF CITTA IN THE SUTTANIPĀTA[81]

Translation	Chalmers	Fausbøll	Hare	Total
Mind	9	26	18	53
Heart	17		7	24
Heart (indirectly)	6	4	4	14
Thought		3	1	4
Thought (indirectly)	1		3	4
Total	33	33	33	99

TABLE 6

TRANSLATIONS OF MANO IN THE SUTTANIPĀTA[82]

Translation	Chalmers	Fausbøll	Hare	Total
Mind	16	30	24	70
Heart	14	5	6	25
Heart (indirectly)	3		7	10
Thought	8	6	4	18
Total	41	41	41	123

[81]In the _Suttanipāta_, _citta_ appears 33 times: 23, 37, 50, 65, 160-61, 163A, 163B, 164, 235, 268, 316, 341, 390, 403, 434-35, 483, 506-507, 689, 717, 1028, 1149, twice on p. 67, five times on p. 157, once on p. 159, and once on p. 183. The numbers are according to the Chalmers edition.

[82]_Mano_ appears 41 times in the _Suttanipāta_: 77, 154-55, 171, 222, 228, 252, 270-71, 330, 365, 388, 424, 449, 470, 572, 659, 678, 680, 689, 692, 697, 702, 766, 829, 834, 873, 942, 967, 985, 1004-1005, 1017, 1024, 1028, 1030, 1039, 1142-1144, and once on p. 71. The numbers are according to the Chalmers edition.

It would thus appear that translators of the Dhammapada, and to a lesser extent of the Suttanipāta, failed to develop a specific concept of mind. The majority not only treated citta and mano erroneously as synonyms in the majority of cases that have been tallied on the foregoing tables, but erred on the side of simplification in interpreting their meanings. Mind, as we have shown, could be viewed in the light of a sixth sense. In the life-span of the individual, it appears only in a state of active consciousness, acting through its physical agents, the heart and the brain, as the master of the other five senses: sight, hearing, smell, taste, and touch.

The purpose of the present chapter was to examine and decide the terms, other than vedanā and saññā, used to express the aspects of active consciousness, which is the waking mental state of an individual, and also to see in what ways those terms have been used. The study clearly shows that active consciousness has only two phases, namely, perception and conception. They are introduced by the two terms citta and mano, as they have been used in the Ṛgveda, earlier Upaniṣads, and the earlier works of the Tipiṭaka. The findings are confirmed by the usage of pratyakṣa and anumāna, as representatives of citta and mano, in the Sanskrit works of Indian logic. These philosophers of the Nyāya school, presumably, found the difference between the two concepts of perception and conception as the only two aspects of active

consciousness and introduced them using new labels, pratyakṣa for citta and anumāna[83] for mano.

A study of these two concepts alone does not give a complete idea of mind. However, it gives an idea about one important aspect of mind, i.e. the active consciousness. A complete analysis of mind, in all its component parts, is to be found in the specifically Buddhist teaching known as Pañcakkhandhā, 'The Five Aggregates.' An understanding of the contents of the present chapter helps only as a preliminary step to understand what is precisely intended by the two terms vedanā and saññā that are used in the teaching of 'The Five Aggregates,' the subject which is discussed in the next chapter.

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[83]Only a shade of difference exists between mano, or conception, and anumāna, which is best translated as syllogistic inference. Both concepts are accepted as pramāṇas, or the means as well as the end of valid knowledge. The foremost works on the subject are those of Akṣapāda Gautama (second century A. D.), the Nyāyasūtra, Diṅnāga (fifth century, A. D.), the Pramāṇasamuccaya, and Dharmakīrti (seventh century A. D.), the Nyāyabindu. The greatest of these was Akṣapāda, the founder of the Nyāya School. Diṅnāga was the pupil of Āsaṅga and Vasubandhu, and Dharmakīrti, the pupil of Diṅnāga. For a more detailed description of the works and thoughts of these eminent logicians, see Gotama, called Akṣapāda, The Nyâya Sutrâs of Gotama. Trans. Satiśa Chandra Vidyâbhûṣana. The Sacred Books of the Hindus, vol. 8. (Allahabad: Pâṇini Office, 1913), p. 2. (Hereafter cited as Ny. Sū.); Diṅnāga, Pramāṇa Samuccaya. Ed. and restored into Sanskrit with vṛtti, ṭīkā, and notes by H. R. Rangaswamy Iyengar. Mysore University Publication. (Mysore: Government Branch Press, 1930), p. 4; Abayasiṅgha, Nyāyabindu Dīpikā. With text, commentary, and Sinhalese paraphrase. [Sanskrit Text in Sinhalese Script] (Colombo: Laṅkābhinava Viśruta Press, 1945), p. 1. An excellent general account of the logic of the Buddhists as compared to that of the Hindus is given in Fedor Theodore Stcherbatsky, Buddhist Logic. Reprint. (New York: Dover Publications, 1962), 2:5.

CHAPTER II

THE FIVE AGGREGATES

RŪPA, VEDANĀ, SAÑÑĀ, SAṄKHĀRA, VIÑÑĀṆA

The Buddhist teachings on the concept of mind, as a whole, can be ascertained only by a thorough analysis of the four Pāli terms, vedanā, saññā, saṅkhāra, and viññāṇa, as they appear in the canonical term, pañcakkhandhā, or, The Five Aggregates. The Aggregates supply not only a complete account of all the constituent parts of the mind, but a complete analysis of the living being as a combination of mind and body (nāma-rūpa). In pañcakkhandhā, rūpa means body, or the material form, whereas vedanā, saññā, saṅkhāra, and viññāṇa imply all possible component parts of the mind.

The disagreement among translators as to the meanings of the words referring to the constituent parts of the mind has created much confusion. This confusion is compounded by the various usage of the terms in the canonical texts and by the frequently ambiguous explanations given in Pāli commentaries and treatises. As in the previous chapter, it will be neces-

sary to provide a correct interpretation of the terms mentioned above, in order to determine the concept of mind as it was taught originally in Buddhism.

The Five Aggregates and the Five Grasping Aggregates

In the Pāli Tipiṭaka, the compound words pañcakkhandhā (Five Aggregates), and pañcupādānakkhandhā (Five Grasping Aggregates), ordinarily denote the Five Grasping Aggregates; these compounds, however, sometimes carry two different meanings, for example, when pañcakkhandhā refers to the five aggregates of the Arahant (one who has totally eradicated all cankers or mental defilements), and pañcupādānakkhandhā denotes the five aggregates of any being who is not an Arahant. In an ordinary being, the aggregates are said to be of a grasping nature. He who is of pañcakkhandhā does not experience reconception;[1] he who is of pañcupādānakkhandhā, on the other hand, inevitably faces this state after death.[2]

[1]Pāli punabbhava. The Pāli equivalent for rebirth is punaruppatti. Although the latter never occurs in the canonical texts, the former appears in several contexts. See Kathāvatthu. Ed. Arnold C. Taylor. Pali Text Society [Publications], vols. 34, 36. 2 vols. (London: H. Frowde, 1894-97), 1: 102, 285 (hereafter cited as Kvu.); Paṭisambhidāmagga. Ed. Arnold C. Taylor. Pali Text Society [Publications], vols. 56, 61. 2 vols. (London: H. Frowde, 1905-1907), 2:110 (hereafter cited as Ps.); A. I. 259; II. 1; IV. 56-105, 448; D. II. 15, 90, 91, 123; III. 134; M. I. 167, 173; III. 123, 162; S. I. 200; II. 172; III. 28; IV. 8; V. 206, 432; Ud. 33, 46; Itiv. 94; Sn. 162, 163, 502, 746.

[2]In this study pañcakkhandhā will be used only in the context of pañcupādānakkhandhā rather than in its specific meaning.

In the First Sermon, the Dhammacakkappavattanasutta,[3] i.e. The Discourse on Turning the Wheel of Doctrine, of the Saṁyuttanikāya, the Buddha explains the First Noble Truth (life's nature, in its ultimate reality) as a bundle of miseries and sufferings, in these words: Saṁkhittena pañcupādānakkhandhā dukkhā,[4] or, "in brief the Five Grasping Aggregates are sufferings." Here he used pañcupādānakkhandhā specifically to mean the Five Aggregates of the ordinary being. In the following passages occurring in another discourse of the same text, both pañcakkhandhā and pañcupādānakkhandhā are used without distinction in meaning:

> "Katamo bhikkhave bhāro.
> Pañcupādānakkhandhā tissa vacanīyaṃ. Katame pañca? Seyyathīdaṃ rūpupādānakkhandho vedanupādānakkhandho saññupādānakkhandho saṅkhārupādānakkhandho viññāṇupādānakkhandho. Ayaṃ vuccati bhikkhave bhāro ...
> Bhārā have pañcakkhandhā
> bhārahāro ca puggalo
> bhārādānaṃ dukkhaṃ loke
> bhāranikkhepanaṃ sukhaṃ."
> (S. III. xxii. 22. 4, 8, pp. 25-26)

Woodward translated the passages as follows:

> "What, brethren, is the burden?
> It is the mass of the five factors of grasping, should be the reply. What five? The mass of the body factors of grasping, of the feeling factors, the perception, activities and consciousness factors of grasping. This, brethren, is called 'the burden' ...
> The burden is indeed the fivefold mass:
> The seizer of the burden, man:

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[3]S. V, 420-31.

[4]*Loc. cit.*, p. 421.

Taking it up is sorrow in this world:
The laying of it down is bliss."
(S. Tr. III, p. 25)

A more adequate translation is obtained, however, when the terminology used in the preceding pages is retained:

> "O Bhikkhus, what is the burden?
> To this question, the reply should be, the Five Grasping Aggregates. What are the five? They are the Grasping Aggregate called body, the Grasping Aggregate called perception, the Grasping Aggregate called conception, the Grasping Aggregate called kamma-formations, and the Grasping Aggregate called passive consciousness. This, O Bhikkhus, is called the burden ...
>
> The burden is, indeed, the Five Aggregates:
> The bearer of the burden is the individual.
> In the world, the grasping of the burden is suffering,
> And the laying down of it is bliss."
> (Wr. Tr.)

<u>Variant Translations of the Five Terms</u>

The following variants, as shown in Tables 7-11, occur in the works of prominent writers and translators who dealt with the concepts of the Five Aggregates, namely, Banerjee,[5] Carus,[6] N. R. N. Ehara, Soma Thera, and Kheminda Thera,[7]

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[5]Anukul Chandra Banerjee, "Principal Schools and Sects of Buddhism: The Sthaviravadins or the Theravadins," in <u>2500 Years of Buddhism</u>. Ed. P. V. Bapat. (New Delhi: Publications Division, Ministry of Information and Broadcasting, Government of India, 1956), p. 102.

[6]Paul Carus, <u>The Gospel of Buddha, Compiled from Ancient Records</u>. (Chicago and London: The Open Court Publishing Company, 1915), p. 30.

[7]<u>The Path of Freedom: Vimuttimagga</u>, by the Arahant Upatissa. Trans. into Chinese (Gedatsu Dō Ron) by Tipiṭaka Sanghapala of Funan; trans. from the Chinese by N. R. N. Ehara, Soma Thera, and Kheminda Thera. (Colombo: R. Donald D. Weerasuriya, 1961), p. 237.

Grimm,[8] Guenther,[9] Horner,[10] Jayasuriya,[11] Jayatilake,[12] Johansson,[13] Malalasekera,[14] Monier-Williams,[15] Nārada Thera,[16]

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[8]George Grimm, The Doctrine of the Buddha: The Religion of Reason and Meditation. Ed. M. Keller-Grimm and Max Hoppe. [Translation of Die Lehre des Buddho, die Religion der Vernunft und der Meditation] 2d rev. ed. (Berlin: Akademie-Verlag GmbH, 1958), p. 76.

[9]Herbert Guenther, Philosophy and Psychology in Abhidhamma. (Lucknow: The Pioneer Press, 1957), pp. 47, 151.

[10]M. Tr. I. 79, 186, 231-32, 236, 360.

[11]W. F. Jayasuriya, The Psychology and Philosophy of Buddhism, Being an Introduction to the Abhidhamma. (Colombo: Y. M. B. A. Press, 1963), p. 138.

[12]K. N. Jayatilake, Early Buddhist Theory of Knowledge. (Londom: George Allen & Unwin, 1963), pp. 220, 283, 371; K. N. Jayatilake, Facets of Buddhist Thought: Six Essays. The Wheel Publications, Nos. 162-164. (Kandy: Buddhist Publications Society, 1971), p. 83.

[13]Rune Earl A. Johansson, The Psychology of Nirvana: A Comparative Study of the Natural Goal of Buddhism and the Aim of Modern Western Psychology. Anchor Books A 728. (Garden City, New York: Doubleday & Company, 1970), pp. 65-68.

[14]Gunapala Piyasena Malalasekera, "Some Aspects of Reality as Taught by Theravada Buddhism," in The Indian Mind, Essentials of Indian Philosophy and Culture. Ed. Charles A. Moore, with the assistance of Aldyth V. Morris. (Honolulu: East-West Center Press, University of Hawaii, 1967), p. 70.

[15]Monier Monier-Williams, Buddhism, in Its Connexion with Brahmanism and Hinduism, and in Its Contrast with Christianity. 2d ed. The Chowkhamba Sanskrit Series Studies, vol. 45. (Varanasi: The Chowkhamba Sanskrit Series Office, 1964), p. 109. (Hereafter cited as Mon.-Wil. Bud.)

[16]Nārada Thera, A Manual of Buddhism. 3rd ed. (Colombo: The Associated Newspapers of Ceylon, 1952), p. 99.

Ñāṇānanda Thera,[17] Ñyāṇamoli Thera,[18] Ñyānātiloka Thera,[19] Pe Maung Tin,[20] Piyadassi Thera,[21] Radhakrishnan,[22] Rāhula Thera,[23] C. A. F. Rhys Davids,[24] P. de Silva,[25] S. P. de

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[17]Ñāṇānanda, Bhikkhu, Concept and Reality in Early Buddhist Thought: An Essay on 'Papañca and Papañca-Saññā-Saṅkhā.' (Kandy: Buddhist Publication Society, 1971), p. 7. (Hereafter cited as Conc. Real.)

[18]Buddhaghosa, The Path of Purification, Visuddhimagga. Trans. from the Pali by Bhikkhu Ñāṇamoli. (Colombo: R. Demage, 1956), p. 489.

[19]The Word of the Buddha: An Outline of the Teaching of the Buddha in the Words of the Pali Canon. Compiled, translated and explained by Nyānātiloka. (Kandy: Buddhist Publication Society, 1959), p. 4.

[20]Buddhaghosa, The Path of Purity. Being a translation of Buddhaghosa's Visuddhimagga, by Pe Maung Tin. Reprint. Pali Text Society Translation Series, Nos. 11, 17, 21. (London: Luzac & Co., 1971), p. 507.

[21]Piyadassi Thera, The Buddha's Ancient Path. (London: Rider & Co., 1964), pp. 45-48; Piyadassi Thera, The Psychological Aspect of Buddhism. Fifth Sir Baron Jayatilaka Memorial Lecture. (Colombo, 1972), p. 9.

[22]Dhp. (Radhakrishnan), p. 174; notes to verse 370; Sarvapalli Radhakrishnan, "Foreword," in 2500 Years of Buddhism, p. xii.

[23]Walpole Rāhula, What the Buddha Taught. With a foreword by Paul Demieville and a collection of illustrative texts translated from the original Pali. 2d and enl. ed. (Bedford: The Gordon Fraser Gallery Limited, 1967), p. 65.

[24]Caroline Augusta Foley Rhys Davids, Buddhist Psychology: An Inquiry into the Analysis and Theory of Mind in Pali Literature. Quest Series. 2d ed. (London: Luzac & Co., 1924), pp. 40-41 (hereafter cited as Bud. Psy.)

[25]Padmasiri de Silva, Buddhist and Freudian Psychology. (Colombo: Lake House Investments, 1973), p. 6.

Silva,[26] Stcherbatsky,[27] Suzuki,[28] Takakusu,[29] E. J. Thomas,[30] Vajirañāṇa Thera,[31], Warren,[32] and Woodward.[33] The references given in Table 7 are the same as for Tables 8-11.

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[26]S. P. de Silva, A Scientific Rationalization of Buddhism. (Colombo: Metro Printers, 1969), pp. 1, 16.

[27]Fedor Theodore Stcherbatsky, The Central Conception of Buddhism and the Meaning of the Word Dhamma. Reprint. (Delhi: Motilal Banarsidass, 1970), p. 6.

[28]The Laṅkāvatāra Sūtra. A Mahāyāna text translated for the first time from the original Sanskrit by Daisetz Teitaro Suzuki. 3d impr. (London: Routledge & Kegan Paul, 1959), p. 107.

[29]Junjiro Takakusu, The Essentials of Buddhist Philosophy. Ed. Wing-Tsit Chan and Charles A. Moore. 3d ed. (Honolulu: Office Appliance Co., 1956), p. 72.

[30]Edward Joseph Thomas, The Life of the Buddha. (New York: Barnes & Noble, 1962), p. 195.

[31]Paravahera Vajirañāṇa Mahāthera, Buddhist Meditation in Theory and Practice: A General Exposition According to the Pali Canon of the Theravada School. (Colombo: M. D. Gunasena & Co., 1962), pp. 348, 352.

[32]Henry Clarke Warren, comp., Buddhism in Translations. Passages selected from the Buddhist Sacred Texts and translated from the original Pali into English. 9th impr. Harvard Oriental Series, vol. 3. (Cambridge, Mass.: Harvard University Press, 1947), pp. 155-56, 487, 491.

[33]S. Tr. II. 166, 168; III. 14, 85-86, 87, 89.

TABLE 7

TRANSLATIONS OF RŪPA

Translators	body	bodily form	corporeality	form	material form	materiality	material quality	material shape	matter
Banerjee							x		
Carus					x				
Ehara, Soma & Kheminda				x					
Grimm					x				
Guenther				x					
Horner								x	
Jayasuriya			x						
Jayatilake		x							
Johansson				x					
Malalasekera									x
Monier-Williams		x							
Nārada Thera									x
Ñāṇānanda Thera			x						
Ñyāṇamoli Thera						x			
Ñyāṇātiloka Thera			x						
Pe Maung Tin									x
Piyadassi Thera									x
Radhakrishnan				x					
Rāhula Thera									x
Rhys Davids, C. A. F.					x				
Silva, Padmasiri de								x	
Silva, S. P. de									x
Stcherbatsky									x
Suzuki				x					
Takakusu	x								
Thomas, E. J.				x					
Vajirañāṇa Thera					x				
Warren				x					
Woodward								x	

TABLE 8

TRANSLATIONS OF VEDANĀ

	feeling	feelings	perception	receptions	sensation	sensations
Banerjee					x	
Carus					x	
Ehara, Soma & Kheminda	x					
Grimm					x	
Guenther	x					
Horner	x					
Jayasuriya		x				
Jayatilake	x					
Johansson					x	
Malalasekera		x		x		
Monier-Williams						x
Nārada Thera		x				
Ñāṇānanda Thera		x				
Ñyāṇamoli Thera	x					
Ñyāṇātiloka Thera	x					
Pe Maung Tin	x					
Piyadassi Thera	x					
Radhakrishnan	x					
Rāhula Thera					x	
Rhys Davids, C. A. F.	x					
Silva, Padmasiri de	x					
Silva, S. P. de	x					
Stcherbatsky	x					
Suzuki					x	
Takakusu			x			
Thomas, E. J.		x				
Vajirañāṇa Thera	x				x	
Warren					x	
Woodward	x					

TABLE 9

TRANSLATIONS OF SAÑÑĀ

Translators	conception	concepts	idea	ideas	ideation	notings	notion	perception	perceptions	sensation	sensations	sense impressions	sense perception	thought
Banerjee								x						
Carus														x
Ehara, Soma & Kheminda								x						
Grimm								x						
Guenther										x				
Horner								x						
Jayasuriya						x								
Jayatilake		x		x	x							x		
Johansson					x									
Malalasekera			x						x					
Monier-Williams								x						
Ñārada Thera								x						
Ñāṇananda Thera									x					
Ñyāṇamoli Thera								x						
Ñyāṇatiloka Thera								x						
Pe Maung Tin								x						
Piyadassi Thera		x		x					x			x	x	
Radhakrishnan							x							
Rāhula Thera								x						
Rhys Davids, C. A. F.								x						
Silva, Padmasiri de								x						
Silva, S. P. de		x		x				x	x			x		
Stcherbatsky				x										
Suzuki														x
Takakusu	x		x											
Thomas, E. J.											x			
Vajirañāṇa Thera								x						
Warren								x						
Woodward								x						

TABLE 10

TRANSLATIONS OF SAṄKHĀRA

Translators	aggregates	co-efficients	complexes	conative ideas	concomitant mental faculties	concomitants of conative activities	conformation	dispositions	formations	habitual tendencies	mental activities	mental adjuncts	mental formations	mental properties	morality causal behavior	motivated purposeful activity	motivation	predisposition	synergies	volitional activities	volitions and other faculties
Banerjee													x								
Carus								x													
Ehara, Soma & Kheminda									x												
Grimm											x										
Guenther																	x				
Horner										x											
Jayasuriya									x												
Jayatilake						x		x												x	
Johansson															x	x					
Malalasekera			x								x										
Monier-Williams									x												
Nārada Thera																				x	
Ñāṇānanda Thera																				x	
Ñyāṇamoli Thera									x												
Ñyāṇātiloka Thera													x								
Pe Maung Tin			x																		
Piyadassi Thera				x									x								
Radhakrishnan																	x				
Rāhula Thera													x								
Rhys Davids, C. A. F.		x	x					x											x		
Silva, Padmasiri de								x													
Silva, S. P. de				x	x								x								
Stcherbatsky																					x
Suzuki							x														
Takakusu					x																x
Thomas, E. J.	x																				
Vajirañāṇa Thera											x										
Warren																		x			
Woodward											x	x	x	x							

TABLE 11

TRANSLATIONS OF VIÑÑĀṆA

Translators	accumulative dynamic stream of consciousness	awareness	cognition	conception	consciousness	formulated content in consciousness	general consciousness	intellectual activity	intelligence	pure sensation	thought faculty	understanding
Banerjee					x							
Carus												x
Ehara, Soma & Kheminda					x							
Grimm			x									
Guenther						x						
Horner					x							
Jayasuriya			x									
Jayatilake			x	x				x				
Johansson	x											
Malalasekera			x	x								
Monier Williams											x	
Nārada Thera					x							
Ñāṇānanda Thera					x							
Ñyāṇamoli Thera					x							
Ñyāṇātiloka Thera					x							
Pe Maung Tin					x							
Piyadassi Thera					x							
Radhakrishnan									x			
Rāhula Thera					x							
Rhys Davids, C. A. F.			x		x							
Silva, Padmasiri de					x							
Silva, S. P. de					x							
Stcherbatsky							x			x		
Suzuki					x							
Takakusu					x							
Thomas, E. J.					x							
Vajirañāṇa Thera					x							
Warren					x							
Woodward		x			x							

In order to ascertain the correct meanings of rūpa, vedanā, saññā, saṅkhāra, and viññāṇa, the definitions that appear in the preceding tables and those that are listed in the dictionary of the Pali Text Society must be compared with each concept and its usage in the canonical texts.

I. Rūpa

T. W. Rhys Davids, the compiler of the dictionary of the Pali Text Society, lists six meanings for rūpa: form, figure, appearance, principle of form, matter, and material quality,[34] all of which commonly refer to visual and tangible objects formed of material elements. His choice of synonyms thus compares favorably with those listed in Table 7. Although their choice of words may differ, all scholars agree that rūpa should be defined in purely physical terms. In its literal sense, therefore, rūpa refers to the physical body; to define the concept in its general sense, or as any visual or tangible object, however, is to go beyond the limits of the Buddha's teachings. In the Five Aggregates, the Four Noble Truths, and Dependent Origination, his philosophy is limited strictly to the life of the being as a whole, not to the objects external to it.

Rūpa is derived from the root rup, 'to break.'[35] In the Saṃyuttanikāya, the Buddha gives emphasis to its radical

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[34]PTS. Dict., s.v. "rūpa."

[35]Whit. Roots, p. 143, s.v. "rup."

meaning:

> "... Ruppatīti kho bhikkhave tasmā rūpan ti vuccati."
> (S. III. xxii. 79, 7, p. 86)
>
> "It (body), indeed, breaks, O Bhikkhus; therefore it is called rūpa."
> (Wr. Tr.)

Also inherent in the Buddha's teaching is the theory that any physical object, or rūpa, whether animate or inanimate, is continually in a process of momentary change (khaṇabhaṅgura), although in appearance, the object may be a lump or a mass of matter (solid, liquid, or gas), of undefined shape. This mass, or rūpa, in turn, is composed of four great elements,[36] cātummahābhūtiko,[37] and is born of parental matter (mātāpettikasambhavo).[38]

In the Saṁyuttanikāya, emphasis is given to this point in the words that Mahākaccāna addressed to the householder, Haliddikāni, in which the sage defined rūpa as the material seat or home of the mind (passive consciousness):

> "Rūpadhātu kho gahapati viññāṇassa oko; rūpadhāturāgavinibaddhañca pana viññāṇam okasārīti vuccati."
> (S. III. xxii. 3. 4-7, p. 9)
>
> "The material body, householder, is the home (oko) of viññāṇa or passive consciousness. So viññā-

[36]Paṭhavīdhātu (earth element), Āpodhātu (water-element), Tejodhātu (heat-element), and Vāyodhātu (air-element). A. II. 164-65.

[37]M. I. 515; S. III. 101; D. II. 228.

[38]D. I. 34.

pa, which is tied by greed to the material being, is called the dweller or runner of the house (okasāri)." (Wr. Tr.)

Rūpa thus first appears at the time of conception as an embryo in the maternal womb, assumes the form of a growing ovum, or egg (gabbha)[39] for the first two months of life, and before birth takes place, takes the shape of a foetus, or zygote. Once the infant emerges from its mother's womb, its body is ready to serve as the depository of the physical, emotional and mental faculties.

The concept of rūpa, however, holds little meaning unless it is viewed in context with the Buddhist cycle of life. To claim that the union of the male and the female is the sole factor that determines conception and the cycle that follows is to misunderstand the meaning of the Five Aggregates. The Buddha observed life as a continuing process, while the individual, at the same time, experiences constant change. He explained this concept in terms of the changes, good and evil, positive and negative, that affect an individual during the life cycle, with the ovum beginning growth only when viññāna, the passive consciousness of another being

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[39]D. I. 54. 229; Dhp. 126, 235; M. I. 265, 518; S. III. 212; Sn. 278; Ja. I. 50, 134, 290, 293; II. 2; IV. 482. See also The Nettipakarana. With extracts from Dhammapāla's Commentary. Ed. Edmund Hardy. Reprint. Pali Text Society [Publications]. (London: Luzac & Co., 1961), pp. 34, 129. (Hereafter cited as Nett.); Thera-Therī-Gāthā. Ed. Hermann Oldenberg & Richard Pischel. 2d ed. with Appendixes by K. R. Norman and Ludwig Alsdorf. Pali Text Society [Publications]. (London: Luzac & Co., 1966), I. 17. (Hereafter cited as Ther. G.)

who has died at exactly the same moment, is absorbed into that ovum. Whether on earth or on any other planet, the process, or gabbha-avakkanti,[40] never varies. If viññāṇa is unavailable to the fertilized ovum, the ovum dies.

The teachings of the Buddha's doctrine of Dependent Origination shed further light on the process. The combination of viññāṇa (passive consciousness) and rūpa (the fertilized ovum) is known as nāmarūpa. The viññāṇa which is ready to enter the ovum is called gandhabbha[41] (Skt. gantavya, or one who is ready to go). It is also called sambhavesī[42] (one who seeks conception). The factor which governs the choice of an appropriate ovum for the passive consciousness released from a dead being is the latter's own saṅkhāra, or kamma, i.e.

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[40]D. III. 103, 231. For references to gabbhe okkante, see Mahā Niddesa. Ed. Louis de la Vallée Poussin and Edward Joseph Thomas. 2 vols. Pali Text Society [Publications]. (London: Luzac & Co., 1916-1917), II, 304. (Hereafter cited as Nd.)

[41]M. I. 265-66. In Pāli there are two forms of gandhabba with different meanings and different derivations. Gandhabba (in the sense of passive consciousness separated from the body of an individual at death and ready to grasp a newly fertilized ovum) is the irregular form derived from the Skt. gantavya. The regular form is gantabba. This double form of derivation may be analagous to the similar double form of the Pali photthabba and phusitabba from the Skt. sprastavya (suitable to touch). The Pāli form gandhabba, derived from Skt. gandharva means in the Ṛgveda 'divine physician' and in Sanskrit epic poetry, 'celestial musician.'

[42]Khp., p. 5; M. I. 48; S. II. 11; Sn. 147.

the conscious purposive mental action of the active consciousness, which is capable of producing results. Saṅkhāras are accumulated during the long process of rebirths and are stored within the individual's passive consciousness continuum.

The Buddhist canon, finally, also uses loka, or world, to mean body. The same material elements which form the human body also form the material objects and the material masses of the universe: meteorites, comets, satellites, planets, stars, and nebulae. As the Buddha put it, "In this one-fathomed body I proclaim the whole world or universe."[43]

II. Vedanā

Vedanā is the first mental factor that constitutes mind and the next step in the growth of an individual who has acquired a physical shape. While the Pali Text Society lists only 'feeling' and 'sensation' in its dictionary as English synonyms for the concept, a glance at Table 8 will show that the translators cited mention 'feeling,' 'perception,' 'reception,' and 'sensation.' Only in its restricted meaning can 'reception' be described as sensory reception, but there is universal agreement here that vedanā refers to direct sensory experiences. In the first chapter it has been demonstrated that citta, in its primary sense, means 'perception,' functioning as the first factor in active consciousness. Hence

[43]A. II. 48, 50; S. I. 62.

the relationship between vedanā and citta becomes significant, for as expressed in the Five Aggregates and Dependent Origination, vedanā also carries the meaning of perception.

Vedanā is derived from the root vid, 'to know.' Ordinarily it means 'pain, feeling, sensation, particularly painful sensation, i.e. torture, agony.' In the Five Aggregates and Dependent Origination it is explained as Vedeti iti vedanā. Vedanā means 'to know through sense experience.' As previously noted, vedanā implies the meaning of citta, i.e. 'perception as the experience of the senses.' All feelings, emotions and sensations are included in the concept of perception. The meanings pain and torture, as implications of vedanā, are secondary. In a philosophical sense, vedanā has retained the same meaning as citta. Taking into account both the original sense of the root vid and the philosophical definition, we can assume that vedanā is the sense experience of active consciousness, or the perceptual aspect of active consciousness.

Vedanā frequently appears as a factor of the Five Aggregates throughout the Buddhist canonical works. It is so used in 29 discourses in the Vedanāsaṁyutta (S. IV. 204-238), in 102 discourses of the Khandhasaṁyutta (S. III. 1-188), and as a factor of the Dependent Origination, in 93 discourses of the Nidānasaṁyutta of the Saṁyuttanikāya (S. II. 1-139).

In the Saṁyuttanikāya, the Buddha defines vedanā as:

"[Vediyatī ti][44] kho bhikkhave tasmā vedanā ti vuccati. Kiñca vediyati. Sukham pi vediyati dukkham pi vediyati adukkhamasukham pi vediyati. Vediyatīti kho bhikkhave tasmā vedanā ti vuccati."
(S. III. xxii. 79. 6, pp. 86-87)

"It is experiences by the senses, brethren, therefore it is called vedanā. What experienced? Pleasure is experienced, pain also is experienced, feeling which is neither pain nor pleasure is also experienced. It is experienced by the senses, brethren, therefore it is called vedanā."
(Wr. Tr.)

Thus vedanā is a part of the mind, and like citta, is related to the senses. It does not refer to the intellect, as does mano, so in nature it is perceptual rather than conceptual. A passage from the Great Discourse on Causation of the Dīghanikāya illustrates this point:

"... Vedanā va hi Ānanda nâbhavissa sabbena sabbaṃ [sabbathā][45] sabbaṃ kassaci kimhici, seyyathîdaṃ cakkhusamphassajā vedanā, sotasamphassajā vedana ghāna-samphassajā vedanā jivhā-samphassajā vedanā kāya-samphassajā vedanā mano-samphassajā vedanā, sabbaso vedanāya asati vedanānirodhā api nu kho taṇhā paññāyethâti?

No h' etaṃ bhante.

Tasmāt ih' Ānanda es' eva hetu etaṃ nidānaṃ esa samudayo esa paccayo taṇhāya, yadidaṃ vedanā."
(D. II. xv. 6, p. 58)

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[44] The PTS edition of the texts gives the form vediyantīti which was pointed out as an error in the Society's translation of the text (S. Tr. III. 73, note 2). Vediyatīti, however, is given in the repeated sentence at the end of the same paragraph. This form is also given in the Ceylon edition of the Saṁyuttanikāya. Ed. Amaraseeha Thera. Pt. II. [Pali Text in Sinhalese Script]. (Colombo: H. M. B. Vijayatunga, Vijjāratanākara Press, 1901), p. 400.

[45] Sabbatthā is changed to Sabbathā as the latter form occurs in other paragraphs of the same sutta and in the Ceylon edition.

> "... Ānanda, if there were no sensory perception, of any form, of any kind, of anyone, in anything, namely, perception born of visual contact, perception born of auditory contact, perception born of olfactory contact, perception born of gustatory contact, perception born of tactile contact, perception born of mental contact, in such a situation where there would be no perception whatsoever of any form, would the appearance of tanhā (craving) be possible?
>
> It would not, Lord.
>
> Therefore, Ānanda, this is the reason. This is the basis, this is the genesis, this is the cause of craving, namely, 'sensory perception.'"
>
> (Wr. Tr.)

The above passage states clearly that vedanā pertains to personal sense experience, and arises from the six sense impressions (phassa or samphassa) which depend upon material objects and the eye, sounds and the ear, odors and the nose, taste and the tongue, touch and the body, and abstract ideas and the mind. As a sense organ, the mind functions both sensorily or emotionally, and intellectually, or by means of imagination. All six sense organs are capable of producing perceptive experience, or primary and direct knowledge, but only the sixth sense, i.e. mind, can experience both perception and conception. Mental perception at the highest intellectual level is but an extension of perception. In that state such mental perception is called insight or realization. It thus follows that in the process of attaining powers of perception, only a part of a being's active consciousness is set in motion, namely, personal sense experience. In the process of conception, the sixth sense reaches beyond the senses to the intellectual side of man. Thus the primary meaning of citta and vedanā is perception, and that of mano and saññā, to be

discussed below, is conception. Only these definitions convey their real philosophical and psychological significance in early Buddhist writings.

III. Saññā

The Buddhist concept of saññā pertains to the second mental factor that constitutes mind. It is the third factor in the Five Aggregates and their role in the life of the individual. In the mental stage of saññā the individual is ready to form conceptions out of perceptions. T. W. Rhys Davids has divided his list of English equivalents for saññā into five groups (1) sense, consciousness, perception (2) discernment, recognition, assimilation of sensations, awareness (3) conception, idea, notion (4) sign, gesture, token, mark, monument, and (5) sense impression, association by similarity. But since no distinction is made between the primary and secondary meanings of saññā, that enumeration is of little value.

The meanings given by the translators listed on Table 9, fourteen altogether, are divided into two groups which are contradictory; one group pertains to perception (perception, perceptions, sensation, sensations, sense-impression, sense perception), the other to conception (conception, concepts, idea, ideas, ideation, notings, notion, thought). The table demonstrates that only two scholars have realized the difference between vedanā and saññā. In 1915, Paul Carus, the German scholar of Theravāda Buddhism, translated vedanā as

sensation and *saññā* as thought (cf. note 6), thus making a clear distinction between the two concepts. Takakusu, the Japanese scholar of Mahāyāna Buddhism, added even greater clarity to their meaning in 1924 by attaching 'perception' to *vedanā* and 'conception' to *saññā*. (cf. note 29)

Saññā, then, is the intellectual aspect of active consciousness. Its literal meaning is 'conception.' A concept, i.e. thought, starts from *vedanā*, or active perceptual consciousness and grows through contact with the imaginary and intellectual processes. Through deep meditation, thoughts can ultimately result in an active mental perception, which is called realization. While *vedanā* is direct knowledge, related to the senses, *saññā* is indirect knowledge, related to the intellect. Together they represent the two main functions of active consciousness.

In the *Khajjanisutta*, or The Discourse on Devourers, of the *Saṃyuttanikāya*, saññā is introduced as follows:

> "Kiñca bhikkhave saññaṃ vadetha.
> Sañjānātīti kho bhikkhave tasmā saññā ti vuccati. Kiñca sañjānāti. Nīlam pi sañjānāti pītakam pi sañjānāti lohitakam pi sañjānāti odātam pi sañjānāti. Sañjānātīti kho bhikkhave tasmā saññā ti vuccati."
>
> (S. III. xxii. 79. 7, p. 87)

> "And why, brethren, do ye say 'perception'?
> One perceives, brethren. That is why the word 'perception' is used. Perceives what? Perceives blue-green, perceives yellow, or red, or white. One perceives, brethren. That is why the word 'perception' is used."
>
> (S. Tr. III, p. 73)

In this instance, Woodward, in translating *saññā* as 'percep-

tion' and saññjānāti as 'perceives,' has confused saññā with vedanā. More appropriate renderings in this particular context would be 'recognition' and 'recognizes' respectively. While 'recognize' is the proper translation for both jānāti and saññjānāti, the first is used only in a primary sense; the second denotes secondary usage. In order to recognize an object indirectly, furthermore, thinking, memory and belief are brought into play along with perception. Only then can the identification of the object be complete.

The following translation, on the other hand, takes into account the limits that the Buddha placed upon the concept of saññā as the end product of vedanā, or perception:

> "And why, brethren, do you say 'recognition'? Saññā recognizes, brethren. That is why the word 'recognition' is used. Recognizes what? Recognizes blue (or green), recognizes yellow, or red, or white. One recognizes, brethren. That is why the word 'recognition is used."
>
> (Wr. Tr.)

IV. Sankhāra

To arrive at the correct meaning of sankhāra and its relationship to saññā and vedanā is to understand the philosophy of the Buddha in all its complexities and ramifications. Beginning with the maze of definitions listed in the Pali Text Society dictionary (1) aggregates of the conditions or essential properties for a given process or result (2) one of the five khandhās, or constitutional elements of physical life (3) life (physical or mental), and (4) synergies, we pass on to those of the translators cited in Table 10, where

all twenty-one definitions are equally abstruse. The confusion, no doubt, is due to the fact that a single or compound word cannot express the exact meaning of the concept.

Saṅkhāra is derived from the root saṁ + kar ('to do'). It is a purely Buddhist term as used in the Five Aggregates and the Dependent Origination, and in later Buddhist Sanskrit literature.[46] It appears most frequently, however, in the works of the Tipiṭaka, namely, the Vinayapiṭaka, i.e. Collection of Discipline, the Suttapiṭaka, i.e. Collection of Discourses and Other Utterances, and the Abhidhammapiṭaka, i.e. Collection of Metaphysics.

The Tipiṭaka calls Buddhas and Arahants those who have eradicated saṅkhāras. In his first paean of joy (udāna) after his Enlightenment, the Buddha expressed his newly achieved pure mental state in this manner:

"Visaṅkhāragataṁ cittaṁ taṇhānaṁ khayaṁ ajjhagā."
(Dhp. 154. 9, p. 110)

> "My mind attained the state which is devoid of saṅkhāras, and reached cessation of all selfish attachments."
>
> (Wr. Tr.)

Saṅkhāra thus implies the connotation of defilement or spoilage, the corrupt mental state to which Buddhas and Arahants are no longer subject. The attainment of nibbāna is the total freedom from saṅkhāra. Thoughts which are defiled or colored by taṇhā (i.e. attachment to self), with its concomitants,

[46]PTS. Dict., p. 123.

Piyananda, Dickwela, "The Concept of Mind in Early Buddhism."
Washington, D.C., 1974.

lust, hatred, delusion, and pride, are often referred to as saṅkhāra, kamma, kilesa, kusalākusala, papañca, and cetanā.

Since defilement is understood as a mental process, saṅkhāras belong to a group of fifty-two mental states called cetasikas, whose literal meaning is 'those that pertain to mind.' They are listed in the work on Buddhist metaphysics called the Abhidhammatthasaṅgaha.[47] They begin and end with citta, and have the same object of dependence. All cetasikas, however, are not saṅkhāras; according to the Abhidhammatthasaṅgaha, only fourteen akusala (demeritorious) cetasikas[48] and nineteen kusala (meritorious) cetasikas[49] fall into the saṅkhāra category. These cetasikas are known as kamma, while

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[47] Anuruddha, Abhidhammatthasaṅgaha. Ed. Ariyaratne Rerukana. [Pali Text in Sinhalese Script]. (Colombo: P. K. W. Siriwardhane, Granthādarśa Press, 1942). (Hereafter cited as Abs.)

[48] The fourteen akusala cetasikas are: dullness (moha); impudence (ahirika); recklessness of consequences (anottappa); distraction (uddhacca); greed (lobha); error [of view] (diṭṭhi); conceit (māna); hate (dosa); envy (issā); selfishness (macchariya); worry (kukkucca); sloth (thīna); torpor (middha); perplexity (vicikicchā). Cpd., pp. 95-96.

[49] The nineteen kusala cetasikas are: faith (saddhā); mindfulness (sati); prudence (hiri); discretion (ottappa); disinterestedness (alobha); balance of mind (tatramajjhattatā); composure of mental properties (kāyapassaddhi); composure of mind (cittapassaddhi); buoyancy of mental properties (kāyalahutā); buoyancy of mind (cittalahutā); pliancy of mental properties (kāyamudutā); pliancy of mind (cittamudutā); fitness of work of mental properties (kāyakammaññatā); fitness of work in mind (cittakammaññatā); proficiency of mental properties (kāyapāguññatā); proficiency of mind (cittapāguññatā); rectitude of mental properties (kāyujjukatā); rectitude of mind (cittujjukatā). Ibid., pp. 96-97. When these properties occur in the minds of Buddhas and Arahants they are not saṅkhāras, but kiriyas.

non-saṅkhāras, such as vedanā, saññā, and viññāṇa are called kiriya (mere action).[50] Saṅkhāra, then, may be defined as a body of mental kamma formations, i.e. thoughts mixed with taṇhā. Saṅkhāras, when formed of thoughts, are stored in the passive consciousness of the individual.

Evidence of the difficulty in determining upon the proper English equivalent of saṅkhāra appears in the translation of the Khajjanisutta (No. 79) of the Saṁyuttanikāya that follows:

> "Kiñca bhikkhave saṅkhāre vadetha. Saṅkhataṃ abhisaṅkharontīti bhikkhave tasmā saṅkhārā ti vuccanti. Kiñca saṅkhatam abhisaṅkharonti. Rūpaṃ rūpattāya saṅkhatam abhisaṅkharonti. Vedanaṃ vedanattāya saṅkhatam abhisaṅkharonti. Saññaṃ saññattāya saṅkhatam abhisaṅkharonti. Saṅkhāre saṅkhārattāya saṅkhatam abhisaṅkharonti. Viññāṇaṃ viññāṇatthāya[51] saṅkhatam abhisaṅkharonti. Saṅkhatam abhisaṅkharonti kho bhikkhave tasmā saṅkhārā ti vuccanti."
> (S. III. xxii. 79. 8, p. 87)

Woodward's translation is as follows:

> "And why, brethren, do ye say 'the activities-compound'?
> Because they compose a compound. That is why, brethren, the word 'activities-compound' is used. And

[50]Kiriyas are the mental properties which are mere mental actions. They do not have the qualities of saṅkhāra or kamma.

[51]The PTS edition gives the form viññāṇatthāya. This form, with the aspirant thā, however, does not agree with other similar forms occurring in the same paragraph, namely, rūpattāya, vedanattāya, saññattāya, and saṅkhārattāya. Viññāṇattāya is the form given in the Ceylon edition of the work. See The Saṁyuttanikāyo of the Sutta Piṭaka. Pt. I. Rev. and ed. Bandaramulle Amaraseeha Mahā Thero. [Pali Text in Sinhalese Script]. (Colombo: M. M. P. Wijayaratne Appuhamy, The Vidyāratanākāra Press and Saddharma Prakāśa Press, 1926), p. 401. (hereafter cited as S. Cey. ed.)

what compound do they compose?

It is body that they compose into a compound of body. It is feeling that they compose into a feeling-compound. It is perception that they compose into a perception-compound; the activities into an activities-compound; consciousness into a consciousness-compound. They compose a compound, brethren. Therefore the word (activities) compound is used."

(S. Tr. III, p. 73)

Due to the great diversity of terms[52] which may be used to express an appropriate aspect of *saṅkhāra*, and an interpretation of *saṅkhāra* as an 'activities-compound,' the rendering above appears meaningless. One-fifth of the entire *Pañcupādānakkhandhā* is reserved for the discussion of this concept in the First Noble Truth; since *saṅkhāra* is formed of *taṇhā* (craving), it appears prominently in the Second Noble Truth also. The Third Noble Truth is the cessation of *saṅkhāras*. The Fourth Noble Truth, or the Middle Way, deals with the eradication of *saṅkhāras* (*saṅkhārakkhaya*). 'Activities-compound' is certainly not a suitable definition for *saṅkhāra*, and neither is Woodward's choice of 'compose' for *abhisaṅkharonti*, 'compound' for *saṅkhata*, and 'perception'

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[52]Synonyms for *saṅkhāra* in alphabetical order are: *aṅgana*, *anurodha-virodha*, *anusava*, *ādāna*, *ālaya*, *āsava*, *āsava*, *āsā*, *iñjita*, *īgha*, *īti*, *upakkilesa*, *upadhi*, *upaya*, *upādāna*, *upādi*, *ussada*, *ejā*, *okāsa*, *ogha*, *kamma*, *kammapatha*, *kali*, *kalisa*, *kasāva*, *kāma*, *kiliṭṭha*, *kilesa*, *kiñcana*, *kusalākusala*, *khila*, *khīla*, *gaṇḍa*, *gala*, *cittakilesa*, *cittūpakkilesa*, *cetanā*, *cetokhila*, *cetopadosa*, *chadda*, *chanda*, *chandarāga*, *taṇhā* (*rāga*, *dosa*, *moha*), *dosa*, *daratha*, *dhamma*, *dhūma*, *nissita*, *nīvaraṇa*, *papañca*, *papañcasaṅkhā*, *papañcasaññā*, *papañcasaññā-saṅkhā*, *pamohana*, *paligedha*, *paligha*, *palibodha*, *pamāda*, *puññapāpa*, *bandhana*, *bīja*, *bhavasalla*, *manopadosa*, *mala*, *mārapāsa*, *mārabandhana*, *yoga*, *rajas*, *rodha*, *vana*, *vanatha*, *vaṭuma*, *vāna*, *vitakka*, *vinigedha*, *vinibandha*, *saṅkhāra*, *saṅga*, *saṁyojana*, *saṁsagga*, *salla*, *sita*, *sineha*, *sneha*, *sava*, *sārambha*; see relevant passages in Khd., Dhp., Ud., Itiv., Sn.

for saññā.

Although 'compose' gives a fair impression of the literal meaning of abhisaṅkharonti, in this particular context and elsewhere, it signifies specific actions: to create, to perform, to prepare, to reform, to reinforce, to renew, and to repair. Several examples may be cited from Buddhist canonical literature: pañhaṁ abhisaṅkharonti[53] ('they prepare or renew the question'); saṅkhāre abhisaṅkharonti[54] ('they reinforce or create saṅkhāras, i.e. meritorious or demeritorious kamma actions); tathārūpaṁ iddhābhisaṅkhāraṁ abhisánkhāsiṁ[55] ('I performed a miracle of such nature'); and khaṇḍaphullaṁ paṭisaṅkharoti[56] ('he repairs delapidations'). In the contexts of Pañcakkhandhā and Paticcasamuppāda, however, saṅkhāra does not imply all the above meanings. In those contexts, saṅkhāra could mean the 'mental factors that renew life.'

In the above context, moreover, saṅkhata ('what is re-

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[53]M. I. 176, 395; II. 122, 252; Nd. I. 180, 358, 452; II. 137; see also Paṭisambhidāmagga. Ed. Arnold C. Yaylor. 2 vols. Pali Text Society [Publications]. (London: H. Frowde, 1905-1907), II. 196, 203. (hereafter cited as Ps.)

[54]S. V. 449, 455.

[55]D. I. 106, 109; M. I. 330; II. 99, 135, 143. See also The Vinaya Piṭakam: One of the Principal Buddhist Holy Scriptures in the Pali Language. Ed. Hermann Oldenberg. 5 vols. Reprint. Pali Text Society [Publications]. (London: Luzac & Co., 1964), I. 16, 25. (hereafter cited as Vin.)

[56]Vin. II. 160, 286; III. 287; A. III. 263.

newed'), although used as a passive past participle, serves as the object of sankhāra ('the renewer'). It thus assumes the exact meaning in which it is used in the Five Aggregates and in the Dependent Origination. In other cases, however, sankhāra appears as an equivalent of sankhata: vayadhammā, bhikkhave, sankhārā; appamādena sampādetha ('Decay is inherent in all component things; work out your salvation with diligence.' D. II. 156; D. Tr. II. 173); anicca vata sankhārā - uppādavayadhammino ('How transient are all component things - growth is their nature and decay.' D. II. 157, 199; D. Tr. 232). The concept may also appear, on the other hand, as 'force' or 'urge': āyu-sankhāra[57] ('renewing force within a life-span'); jīvita-sankhāra, or bhava-sankhāra ('the mental force that renews the re-conception process.' D. II. 99, 107); and, yāvatikā abhisankhārassa gati tāvatikam gantvā ('kept rolling so long as the impulse that set it moving lasted.' A. I. 111-12; A. Tr. I. 96)

Since thoughts, pure and impure, that are stored in the mind, act as the renewers of the aggregates of a living being, a more appropriate translation of S. III. 87 is offered:

> "And why, brethren, do you say sankhāra?
> They are called sankhāra, brethrem, because they renew what had been undergoing renewal in the past. What do they renew that had been undergoing renewal in the past?
> They renew the rūpa (body), which had been un-

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[57]A. IV. 311; Ap. 151, 530; D. II. 106-108; Jā. IV. 215; M. I. 295; S. II. 266; Ud. 64.

> dergoing renewal in the past [to take the state of body]. They renew perception, which had been undergoing renewal in the past [to have the state of perception]. They renew conception, which had been undergoing renewal in the past [to have the state of conception]. They renew sankhāras, or the mental actions of transforming thoughts into kamma-forces, which had been undergoing renewal in the past [to have the state of sankhāras]. They renew passive-consciousness, which had been undergoing renewal in the past [to have the state of passive consciousness]. Brethren, they are called sankhāras, because they renew or reinforce, what had been undergoing renewal in the past."
>
> (Wr. Tr.)

V. Viññāṇa

Viññāṇa is the fourth and major component part of the mind and the last of the Five Aggregates. Viññāṇa is defined in the dictionary of the Pali Text Society as (1) a mental quality as a constituent of individuality (2) the bearer of (individual) life (3) life force (as extending beyond rebirth also) (4) principle of consciousness (5) general consciousness (as function of mind and matter) (6) regenerative force (7) animation, and (8) mind as transmigrant or transforming (according to the individual's kamma) one individual life (after death) into the next. As viññāṇa refers to passive consciousness, the majority of these definitions are correct in so far as the concept is used in the Five Aggregates and the Dependent Origination.

Of the twelve translations listed in Table 11, however, only three are in agreement with the content of the Five Aggregates and the Dependent Origination: 'accumulative dynamic stream of consciousness' (Johansson), 'formulated content of

consciousness' (Guenther), and 'general consciousness' (Stcherbatsky), while four translations, 'awareness,' 'pure sensation,' 'cognition,' and 'understanding' refer to citta (in its primary meaning) and to vedanā (as represented in the Five Aggregates); other translations, 'conception,' 'intellectual activity,' 'intelligence,' and 'thought faculty,' deal with mano (in its primary sense) and saññā (as represented in the Five Aggregates). In all eight cases, active consciousness is the implied meaning. The term 'consciousness,' however, encompasses too wide a meaning to assist in a precise analysis.

Viññāṇa may be defined precisely as passive subliminal consciousness, or the sub-consciousness of the mind. In its pure form it is experienced only in deep sleep or in a comatose or unconscious state. No one can experience viññāṇa consciously except in deep meditation, but it is always there in the states of waking and sleeping. In the waking state, it appears as the starting point of active consciousness and is usually accompanied by qualifying components, such as cakkhuviññāṇa (visual consciousness), sotaviññāṇa (auditory consciousness), ghāṇaviññāṇa (olfactory consciousness), jivhāviññāṇa (gustatory consciousness), kāyaviññāṇa (tactile consciousness), and manoviññāṇa (mental consciousness). By itself, however, viññāṇa in the Five Aggregates and the Dependent Origination always indicates passive consciousness.

Three passages from the Buddhist canonical texts illustrate the use of viññāṇa as passive consciousness:

> "Aciraṁ vat' ayaṁ kāyo - paṭhaviṁ adhisessati
> Chuddho apeta-viññāṇo - niratthaṁ va kaliṅgaraṁ."
> (Dhp. 41)
>
> "Soon will this body lie stretched upon the ground, unheeded, devoid of subliminal consciousness, just like a useless log of wood."
> (Wr. Tr.)
>
> "Āyu usmāca viññāṇaṃ. Yadā kāyaṃ jahantimaṃ. Apaviddho tadā seti. Parabhattam acetanaṃ."
> (S. III. xxii. 95. 15. 4, p. 143)
>
> "'Reft of three things, life, heat and consciousness,
> Behold it thrown aside. When 'tis cast off,
> Discarded there it lies, a senseless thing,
> Mere food for others ..."
> (S. Tr. III, p. 121)
>
> "Yadā kho āvuso imaṁ kāyaṁ tayo dhammā jahanti: āyu usmā ca viññāṇaṁ, athâyaṁ kāyo ujjhito avakkhitto seti yathā kaṭṭhaṁ acetanan-ti."
> (M. I. v. 3. 43, p. 296)
>
> "In regard to this body, your reverence, when three things are got rid of: vitality, heat and consciousness, then does this body lie cast away, flung aside like unto a senseless log of wood."
> (M. Tr. I. p. 356)

In the last two passages, of course, consciousness must be interpreted as subliminal passive consciousness.

In a passage from the Godhikasutta of the Saṁyuttanikāya that pertains to the concept of reconception, or rebirth, the Buddha describes the machinations of Māra, the Evil One, in his vain efforts to locate the birth place of Godhika, an Arahant who had achieved nibbāṇa and died:

"Eso kho bhikkhave Mâro pâpimâ Godhikassa kulaputtassa viññāṇaṃ samanvesati. Kattha Godhikassa kulaputtassa viññāṇaṃ patiṭṭhitan-ti. Appatiṭṭhitena ca bhikkhave viññāṇena Godhiko kulaputto parinibbuto ti."[58]
(S. I. iv. 3. 3. 18, p. 122)

> "That, bhikkhus, is Māra the evil one, who is seeking everywhere for the consciousness of Godhika of the clansmen. 'Where,' he is thinking, 'hath Godhika's consciousness been reinstated?' But Godhika of the clansmen, bhikkhus, with a consciousness not reinstated, hath utterly ceased to live."
> (S. Tr. I, p. 152)

Here viññāṇa refers not to mere consciousness, but to passive consciousness, the factor that joins a fertilized ovum to effect rebirth.

Another passage from the Upāyasutta (No. 53, the Discourse on Method) of the Saṃyuttanikāya explains the term appatiṭṭhitaviññāna as it applies to an Arahant in clearer terminology:

"Tad apatiṭṭhitam viññāṇaṃ avirūlhaṃ anabhisaṅkhārañca vimuttam. Vimuttattā ṭhitaṃ ṭhitattā santusitaṃ santusitattā na paritassati. Aparitassaṃ paccattaññeva parinibbāyati. Khīṇā jāti vusitam brahmacariyam kataṃ karaṇīyaṃ nāparam itthattāyāti pajānātīti."
(S. III. xxii. 53. 11, pp. 53-54)

> "Without that platform consciousness has no growth, it generates no action and is freed; by freedom it is steady: by its steadiness it is happy: owing to happiness it is not troubled. Being untroubled, of itself it becomes utterly well, so that it knows: 'Destroyed is rebirth, lived is the righteous life, done is the task, for life in these conditions there is no hereafter."
> (S. Tr. III, p. 46)

Using the terminology which we think is more precise and

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[58]For a similar passage cf. S. III. 124.

adding expressly the factors implied, the following translation is obtained:

> "That subliminal consciousness (of the Arahant) without having a fertilized ovum to which to adhere, without having conflicts (of taṇhā and other defilements), and without transforming thoughts into saṅkhāras, is totally freed. Since this subliminal consciousness is freed, it is steady, since it is steady, it is self-satisfied, it does not get excited (by worldly contingencies). The person who does not thus get excited attains parinibbāṇa in this very life. He understands well that his rebirth-process is over, that he has lived the righteous life, that he has done what was to be done, and that for life in these conditions there is no hereafter."
>
> (Wr. Tr.)

But some explanation must be offered as to how viññāṇa and nāmarūpa (the combination of rūpa and viññāṇa) reciprocate and influence one another. The Dependent Origination says, "Being dependent on ignorance gives rise to saṅkhāras; being dependent on saṅkhāras gives rise to viññāṇa; being dependent on viññāna gives tise to the combination of nāmarūpa." According to this, as long as taṇhā or ignorance exists, saṅkhāras will continue to arise; as long as saṅkhāras exist, viññāṇa continues to arise. As long as viññāṇa exists, nāmarūpa must take place after an individual's death. According to the Mahānidānasutta (No. 15, the Great Discourse on Causation) of the Dīghanikāya, the mind continues on in the recurring process of rebirth in this way:

> "Viññāṇa-paccayā nāma-rūpan ti iti kho pan' etaṃ vuttaṃ, tad Ānanda iminā p' etaṃ pariyāyena veditabbaṃ yathā viññāṇa-paccayā nāma-rūpaṃ. Viññāṇaṃ va hi Ānanda mātu kucchiṃ na okkamissatha, api nu kho nāma-rūpaṃ mātu kucchismiṃ samucchissathâti?

No h' etaṃ bhante.

Viññāṇaṃ va hi Ānanda mātu kucchiṃ okkamitvā vokkamissatha, api nu kho nāma-rūpaṃ itthattāya abhinibbattissathâti?

No h' etaṃ bhante.

Viññāṇaṃ va hi Ānanda daharass' eva sato vocchijjissatha kumārassa vā kumārikāya vā, api nu kho nāma-rūpam vuddhiṃ virūḷhiṃ vepullaṃ āpajjissathâti?

No h' etaṃ bhante.

Tasmāt ih' Ānanda es' eva hetu etaṃ nidānaṃ esa samudayo esa paccayo nāma-rūpassa, yadidaṃ viññāṇaṃ.

Nāmarūpa-paccayā viññāṇan ti iti kho pan' etaṃ vuttaṃ, tad Ānanda iminā p' etaṃ pariyāyena veditabbaṃ, yathā nāmarūpa-paccayā viññāṇaṃ. Viññāṇaṃ va hi Ānanda nāma-rūpe patiṭṭhaṃ nâlabhissatha, api nu kho āyati jāti-jarā-maraṇa-dukkha-samudaya sambhavo paññāyethâti?

No h' etaṃ bhante.

Tasmāt ih' Ānanda es' eva hetu etaṃ nidānaṃ esa samudayo esa paccayo viññāṇassa, yadidaṃ nāmarūpaṃ.

Ettāvatā kho Ānanda jāyetha vā jīyetha vā mīyetha vā cavetha vā uppajjetha vā, ettāvatā adhivacana-patho, ettāvatā nirutti-patho, ettāvatā paññatti-patho, ettāvatā paññâvacaraṃ, ettāvatā vaṭṭaṃ vaṭṭati itthattaṃ paññāpanāya, yadidaṃ nāma-rūpaṃ saha viññāṇena."

(D. II. xv. 21-22, pp. 62-64)

T. W. and C. A. F. Rhys Davids translate the passages as follows:

> "'I have said that cognition is the cause of name-and-form. Now in what way that is so, Ānanda, is to be understood after this manner. Were cognition not to descend into the mother's womb, would name-and-form become constituted therein?'
>
> 'It would not, lord.'
>
> 'Were cognition, after having descended into the mother's womb, to become extinct, would name-and-form come to birth in this state of being?'
>
> 'It would not, lord.'
>
> 'Were cognition to be extirpated from one yet young, youth or maiden, would name-and-form attain to growth, development, expansion?'
>
> 'It would not, lord.'
>
> 'Wherefore, Ānanda, just that is the ground, the basis, the genesis, the cause of name-and-form,

to wit, cognition.'

'I have said that name-and-form is the cause of cognition. Now in what way that is so Ānanda, is to be understood after this manner. Were cognition to gain no foothold in name-and-form, would there then, in the coming years, be manifested that concatenation of birth, old age, death and the uprising of Ill?'

'There would not, lord.'

'Wherefore, Ānanda, just that is the ground, the basis, the genesis, the cause of cognition, to wit, name-and-form.'

'In so far only, Ānanda, can one be born, or grow old, or die, or dissolve, or reappear, in so far only is there any process of verbal expression, in so far only is there any process of explanation, in so far only is there any process of manifestation, in so far only is there any sphere of knowledge, in so far only do we go round the round of life up to our appearance amid the conditions of this world -- in as far as this is, to wit, name-and-form together with cognition.'"

(D. Tr. II, pp. 60-61)

In accordance with the definitions arrived at in this study, however, a more accurate and somewhat explanatory translation of the above passages is as follows:

"I have said that 'out of passive consciousness arises the mind-body combination. How Ānanda, does it happen is to be understood after this manner. Were passive consciousness (gandhabba), Ānanda, not to descend into the fertilized ovum in the mother's womb, would name-and-form become constituted as a combination therein?'

'It would not, Lord.'

'Were passive consciousness, Ānanda, after having descended into the ovum in the mother's womb, to deviate from it, would that mind-body combination receive birth in this state of being?'

'It would not, Lord.'

'Were the passive consciousness of a baby boy or girl to be cut off from the body at its infancy, would that mind-body combination attain to growth, development, expansion?'

'It would not, Lord.'

'Therefore, Ānanda, this passive consciousness, indeed, is the reason, this indeed, is the origin, this is the cause, this is the condition of the mind-

body combination.'

'I have said that due to the mind-body combination there arises passive consciousness. How, Ānanda, does it happen is to be understood after this manner? Were passive consciousness, Ānanda, not to gain a foothold in the mind-body combination (at conception) would it be possible that birth, growth and death appear as a chain of causality that gives rise to suffering?'

'It would not, Lord.'

'Therefore, Ānanda, this mind-body combination, indeed, is the reason, this, indeed, is the origin, this is the cause, this is the condition of passive consciousness.'

'In so far only, Ānanda, can one be born, or grow old, or die, or dissolve, or reappear, in so far only is there any process of verbal expression, in so far only is there any process of explanation, in so far only is there any process of manifestation, in so far only is there any sphere of knowledge, in so far only as we go round the round of life up to our appearance amid the conditions of this world -- in so far as this is, to wit, the mind-body combination together with passive consciousness."

(Wr. Tr.)

The foregoing passages have thus demonstrated that viññāṇa, or subliminal passive consciousness, is a very significant part of the mind. Viññāṇa may be called the store-house of saṅkhāras and memories. Passive in nature, it is activated through the six senses when they come in contact with their respective sense objects. Saṅkhāras in turn force the individual to suffer various painful (and pleasant) experiences during his life span. Their presence in the mind compells his passive consciousness to grasp the ovum of another living being at the time of the latter's death.

Aside from the specific role that each of the Five Aggregates assumes during the life of an individual, the Buddhist scriptures and their commentaries contain frequent re-

ferences to the interrelationship of vedanā, saññā, and saṅkhāra as the three aspects of mind which control man's destiny. From Buddhaghosa onward, commentators have attempted to explain the mysteries recorded in the Madhupiṇḍikasutta (No. 18, Discourse Compared to a Honey Ball) of the Majjhimanikāya. The apostle Mahākaccāna, in the Madhupiṇḍikasutta, addressing the Bhikkhus, explained how the concept of vedanā expands and changes -- first turning into saññās and finally into saṅkhāras. His exposition delineates the integration of the three aspects of mind in the development of a person's active consciousness:

> "... Cakkhuñ c' āvuso paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ, tiṇṇaṁ saṅgati phasso, phassapaccayā vedanā, yaṁ vedeti taṁ sañjānāti, yaṁ sañjānāti taṁ vitakketi, yaṁ vitakketi taṁ papañceti, yaṁ papañceti tatonidānaṁ purisaṁ papañcasaññāsaṅkhā samudācaranti atītānāgatapaccuppannesu cakkhuviññeyyesu rūpesu, Sotañ c' āvuso paṭicca sadde ca uppajjati sotaviññāṇaṃ - pe - ghānañ c' āvuso paṭicca gandhe ca uppajjati ghānaviññāṇaṃ - jivhañ c' āvuso paṭicca rase ca uppajjati jivhāviññāṇaṃ - kāyañ c' āvuso paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ - manañ c' āvuso paṭicca dhamme ca uppajjati manoviññāṇaṃ. Tiṇṇaṁ saṅgati phasso, phassapaccayā vedanā, yaṁ vedeti taṁ sañjānāti yaṁ sañjānāti taṁ vitakketi, yaṁ vitakketi taṁ papañceti, yaṁ papañceti tatonidānaṁ purisaṁ papañcasaññāsaṅkhā samudācaranti atītānāgatapaccuppannesu manoviññeyyesu dhammesu."
>
> (M. I. 2. 8. 18, pp. 111-112)

The interpretative translations of the three concepts, vedanā, saññā, and saṅkhāra vary greatly. I. B. Horner has translated the above passage in the following manner:

> "... Visual consciousness, your reverences, arises because of eye and material shapes; the meeting of

the three is sensory impingement; feelings are because of sensory impingement; what one feels one perceives; what one perceives, one reasons about; what one reasons about obsesses one; what obsesses one is the origin of the number of perceptions and obsessions which assail a man in regard to material shapes cognisable by the eye, past, future, present. And, your reverences, auditory consciousness arises because of ear and sounds ... And, your reverences, olfactory consciousness arises because of nose and smells ... And, your reverences, gustatory consciousness arises because of tongue and tastes ... And, your reverences, bodily consciousness arises because of body and touches ... And, your reverences, mental consciousness arises because of mind and mental objects. The meeting of the three is sensory impingement; feelings are because of sensory impingement; what one feels one perceives; what one perceives one reasons about; what one reasons about obsesses one; what obsesses one is the origin of the number of perceptions and obsessions which assail a man in regard to mental objects cognisable by mind, past, future, present."

(M. Tr. I, p. 145)

Bhikkhu Ñāṇānanda, in his Concept and Reality,[59] on the other hand, presents a more radical description of the effect of saṅkhāras upon vedanā and saññā:

"... Because of eye and material objects, O Brethren, arises visual consciousness; the meeting of the three is sensory impingement, because of sensory impingement arises feeling.
What one feels, one perceives; what one perceives, one reasons about; what one reasons about, one proliferates conceptually.
What one proliferates conceptually, due to that, concepts characterized by the prolific tendency assail him in regard to material shapes cognisable by the eye, belonging to the past, the future and the present ..."

(Conc. Real. pp. 5-6)

In order to understand the full implication of the passage, however, one must refer to the explanation of the

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[59]This work also accepts feeling as an aspect which is not included in perceiving.

fifth century commentator, Buddhaghosa, who in his Pāli commentary on the Majjhimanikāya,[60] caught the true meaning of the Madhupiṇḍika formula:

> "Cakkhuñcāvusoti ādisu ayam attho: āvuso, nissayabhāvena cakkhuppasādañ ca, ārammaṇabhāvena catusamuṭṭhānikarūpe ca paṭicca cakkhuviññāṇaṁ nāma uppajjati. Tinnaṁ saṅgati phasso ti tesaṁ tinnaṁ saṅgatiyā phasso nāma uppajjati. Taṁ phassaṁ paṭicca sahajātādivasena phassapaccayā vedanā uppajjati. Tāya vedanāya yaṁ ārammaṇaṃ vedeti, tadeva saññā sañjānāti. Yaṁ saññā sañjānāti, tadeva ārammaṇaṃ vitakko vitakketi. Yaṁ vitakko vitakketi, tadevārammaṇaṁ papañco papañceti. Tatonidānan ti etāhi cakkhurūpādīhi kāraṇehi. Purisaṁ papañcasaññāsaṅkhā samudācarantī ti taṁ apariññātakāraṇaṁ purisaṁ papañcakoṭṭhāsā abhibhavanti, tassa pavattantī ti attho."
>
> (M. A. II, p. 63)

> "The expression cakkhuñ c' āvuso, etc. [i.e. cakkhuñ c' āvuso paṭicca rūpe ca uppajjati cakkhuviññāṇam] means: 'Brethren, visual consciousness arises due to the visual sense agency which acts as a resource or foundation, and the visual objects which are formed of the four kinds of material elements.' Tinnaṁ saṅgati phasso means: 'As a result of meeting the three [i.e. visual sense agency, visual object, and visual consciousness], there arises sensory impingement.' Due to sensory impingement, which arises together with sensory perception and functions as its cause, there arises sensory perception. Whatever object sensory perception experiences, saññā conceives or thinks about. Of whatever object saññā conveives, that very object will be reasoned out by vitakka. What has been reasoned out by vitakka, that very object is turned into a saṅkhāra or kamma by papañca. Tatonidānaṁ means: 'Because of these factors, such as eye, visual object, and the like.' Purisaṁ papañcasaññāsaṅkhā samudācaranti means: 'The groups of papañcas or saṅkhāras overwhelm the

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[60]Buddhaghosa, Papañcasūdanī, or The Commentary on the Majjhimanikāya of the Sutta Piṭaka. Ed. Dhammakitti Siri Dhammananda. Simon Hewavitarne Bequest, vol. 44. 5 vols. [Pāli in Sinhalese Script]. (Colombo: Trustees, The Tipiṭaka Publication Press, 1943), II. 63. (Hereafter cited as M. A.)

individual who is ignorant of the facts.' Thus they use him or overpower him."

(Wr. Tr.)

The key words in this passage are vedeti, sañjānāti, vitakketi, papañceti, papañca-saññā-saṅkhā, and samudācaranti. While Horner and Ñāṇananda have correctly translated vedeti as 'feels,' for there is no difference between feeling and perceiving, as both indicate sensory experience, sañjānāti can never take on the meaning of perceiving. If such were the case, the expression would become redundant.

As in the case of saññā, the same confusion arises regarding sañjānāti.[61] This term has been translated in the dictionary of the Pali Text Society as (1) to recognize, perceive, know, be aware of (2) to think, to suppose (3) to call, name, or nickname. In context with the Madhupiṇḍika, however, sañjānāti should carry the connotation of knowing as a product of thinking, together with the help of extant data, imagination, memories, beliefs, likes and dislikes. While saññā signifies that aspect of active knowledge, or active conceptual consciousness which is attained indirectly, the other perceptual aspect which is implied by vedanā occurs directly. The same is true for mano and citta, respectively. Sañjānāti, therefore, should be translated only as 'recognizes' or 'conceives' or 'thinks.' Vitakka is comparative thinking, i.e. the intellectual process of thinking by comparison.

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[61]PTS. Dict., p. 129, s. v. "sañjānāti."

Papañca (from the root pañc, 'to spread') appears in the dictionary of the Pali Text Society as (1) obstacle, impediment, a burden which causes delay, hindrance (2) illusion, obsession, hindrance to progress. But in essence, it is a substitute for saṅkhāra. As can be seen in expressions such as papañca-samatikkantā (Dhp. 195), 'those who have transcended saṅkhāras,' papañcābhiratāpajā nippapañcā tathāgatā[62] (Dhp. 254), 'all individuals delight in forming saṅkhāras out of thoughts, but the Tathāgatas have extinguished them.' The denominative verb papañceti, therefore, in context with the above formula, should be translated as 'transforms thoughts into saṅkhāras.'

In the compound papañca-saññā-saṅkhā, moreover, the stem of the last member is not the Pāli form saṅkhā, but saṅkha, the Sanskrit equivalent of which carries the meaning of conflict, battle, or war. Thus 'the battle, or conflict of saṅkhāra thoughts' suggests a more precise translation of the compound. English translations of the Pāli samudācaranti, finally, are 'beset,' 'assail,' and 'domineeringly force to take action'; in this case the meaning differs from the Sanskrit, where it means 'offering,' 'presenting,' and 'good and correct behaviour.' Thus, a clearer and more precise meaning of this crucial passage of the Madhupindika would be

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[62]Also cf. Visaṅkhāragataṁ cittaṁ - taṇhānaṁ khayaṁ ajjhagā. (Dhp. 153-54): 'My mind is devoid of saṅkhāras. I attained the extinction of all forms of taṇhā.' (Wr. Tr.)

the following:

> "... Because of the eye and visual forms, brethren, there arises visual consciousness. The meeting of the three is sensory impression. Because of sensory impression there arises perceptual consciousness. What one perceives, one conceives; what one conceives one reasons about; what one reasons about, one transforms into saṅkhāras; what one transforms into saṅkhāras is due to the fact that the conflict of saṅkhāras, formed of thoughts, besets the person and in a domineering manner forces him to act as they want him to act, in regard to visual forms cognizable by the eye, belonging to the past, the future, and the present.
>
> Because of the ear and sounds, brethren, there arises auditory consciousness ...
>
> Because of the nose and odors, brethren, there arises olfactory consciousness...
>
> Because of the tongue and tastes, brethren, there arises gustatory consciousness ...
>
> Because of the body and touches, brethren, there arises tactile consciousness ...
>
> Because of mind and mental objects, brethren, there arises mental perceptual consciousness. The meeting of the three is sensory impression. Because of sensory impression there arises perceptual consciousness. What one perceives, one conceives; what one conceives, one reasons about; what one reasons about, one transforms into saṅkhāras; what one transforms into saṅkhāras is due to the fact that the conflict of saṅkhāras, formed of thoughts, besets the person and in a domineering manner forces him to act as they want him to act, in regard to ~~visual~~ mental forms cognizable by the ~~eye~~ mind, belonging to the past, the future, and the present."
>
> (Wr. Tr.)

Mahākaccāna's exposition on how an active mental process starts with perception, expands into conception, and often ends in transforming the latter into saṅkhāras by means of taṇhā and other mental defilements, did much to shed light upon the same process that the Buddha has discussed in his teaching on the Five Aggregates, through the concepts of vedanā, saññā, and saṅkhāra. The relationship between each of

the Five Aggregates is further elucidated by the Buddha's description of the kind of nourishment that is necessary to the growth of each.

Food for the Growth of the Five Aggregates

Several references to the foods that nourish the Five Aggregates occur in the Pāli canonical texts,[63] as, for example, in the following passage of the Dīghanikāya:

> "Cattāro āhārā. Kabaliṅkāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññāṇaṃ catutthaṃ."
>
> (D. III. xxxiii. 1, 11, p. 228)

> "There are four kinds of food: food taken in in morsels and doses (solid, liquid, air) whether gross or subtle; contact as the second, conceptual thinking as the third; and passive consciousness as the fourth."
>
> (Wr. Tr.)

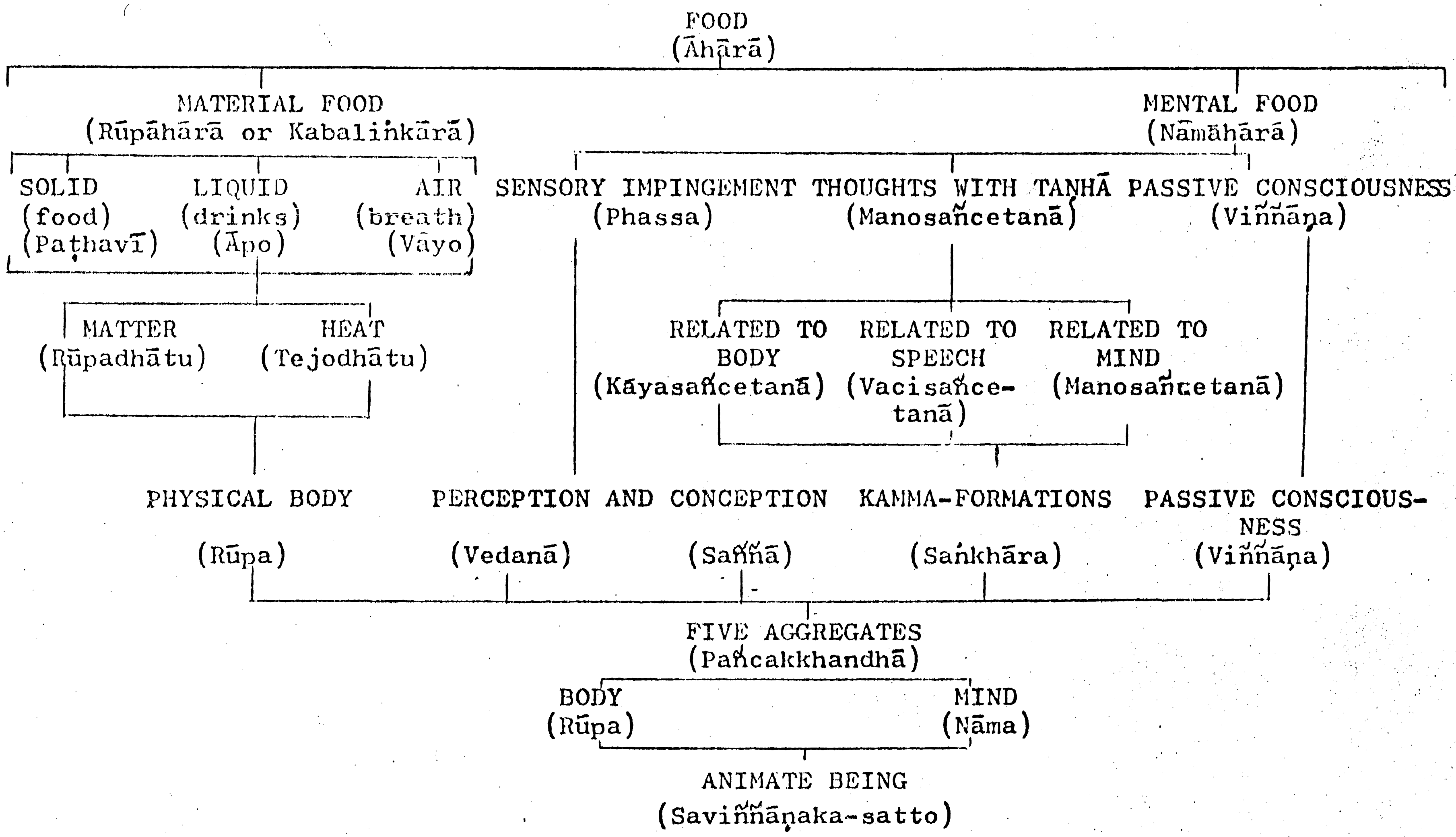
These four types of food (āhāra), as illustrated on Table 12, provide nourishment for each of the Five Aggregates: (1) kabaliṅkārāhāra, or kabaliṅkāra (2) phassāhāra, or phassa (3) manosañcetanāhāra, or manosañcetanā (4) viññāṇāhāra, or viññāna. The literal meaning of āhāra (ā + hāra) is 'that which is carried inward.'

Kabaliṅkārāhāra (the Skt. form is the same) is the material food formed of the elements taken into the body in morsels and doses: solid, liquid, and air. Their function is to aid the growth of the physical body which houses the mind, thus serving only rūpa, except in the sense of nourishing

[63] D. III. 228, 276; M. I. 48, 261; S. II. 13, 98, 101.

TABLE 12

FOODS PRODUCING ANIMATE BEING



the physical sense organs which insure the functioning of the mind.

Phassāhāra (Skt. *sparśa* + *āhāra*, i.e. 'the food called touch'), the first of the foods which nourish the mind, a term usually translated as 'contact,' or 'touch,' feeds *vedanā*, the first aspect of active consciousness. Perceptions cannot occur without *phassāhāra*, for as previously demonstrated, the term denotes the coming together or impingement of a sense organ, a sense object, and sense consciousness.[64]

Manosañcetanāhāra (the Skt. form is the same) literally means 'thinking together with *vedanās* and thoughts,' and allied to conceptual thinking, it is the food which leads to the growth of *saññās* and *saṅkhāras*. In the latter case, the thoughts have been spoiled by *taṇhā*.

Viññāṇāhāra (*vi* + *ña*; Skt. *vi* + *jña*, 'to know'), or passive consciousness, however, as evident from the structure of the compound, nourishes *viññāṇa*. *Viññāṇa*, therefore, formed of *saṅkhāras* and memories, and feeding on itself, functions as a recurring passive mental continuum throughout life and throughout each life after death.

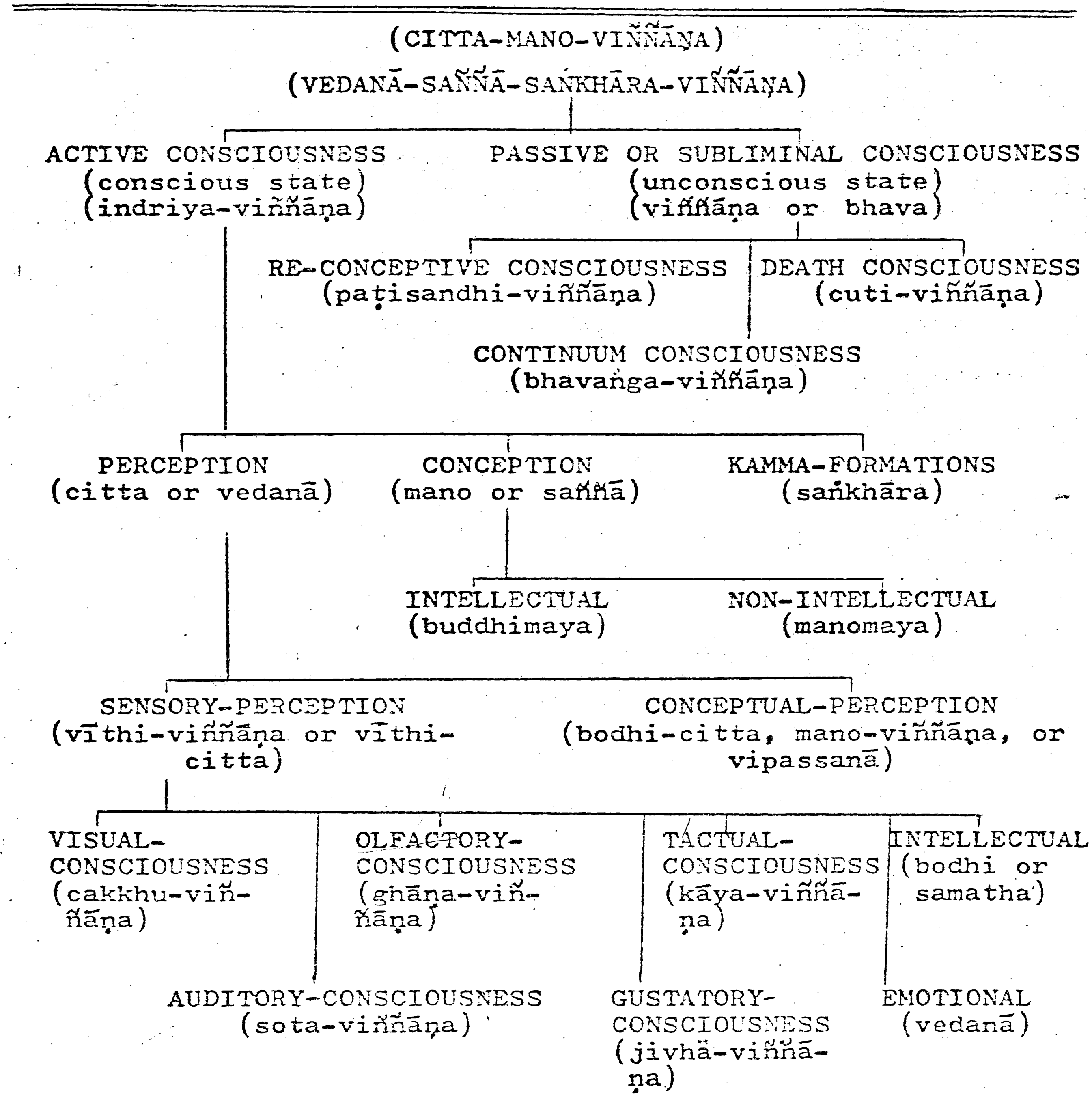
In conclusion, our analysis of the mind, as illustrated on Table 13, has revealed four notable changes or developments concerning *citta* and *mano* in the Buddhist scriptures. The first denotes the Buddha's use of two new concepts, *ved-*

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[64] M. I. 111; S. II. 73.

TABLE 13

ASPECTS OF MIND



anā and *saññā* as replacements for *citta* and *mano*. Complications arising from the ambiguous manner in which the old terms were used and the constant creation of new terms by the Buddha to remedy the matter may account for the change. The second is the clarification and expansion of *saññā* and its relationship to *saṅkhāra*. The third is the formation of the thesis that there exists a considerable source of mental energy, the *saṅkhāras*, which are stored in the passive consciousness, or *viññāṇa*, of an individual. To have recognized this last development represents the crowning achievement of the Buddha, his presentation of sufficient evidence to prove that the concept of mind constitutes a combined function of all four of the mental aggregates: *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa*. Since pre-Buddhist Indian literature contains no reference to the Five Aggregates, they must be considered as preeminently Buddhist in origin.[65]

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[65] Mon.-Wil. Bud., pp. 108-108.

CHAPTER III

THE DEPENDENT ORIGINATION:

PAṬICCASAMUPPĀDA

The teachings of the Buddha as formulated in the Five Aggregates provided his disciples with the outline of a doctrine that became central to the two schools of Buddhist thought, Theravāda and Mahāyāna,[1] which developed after his

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[1] Mahāyāna, or the 'Great Vehicle,' represents the Northern branch of Buddhism. Other terms for this school are Buddhayāna, Bodhisatvayāna, Ekayāna, and Agrayāna. Tibetan Buddhism (Vajrayāna), in turn, is based on a tantric form of Mahāyāna Buddhism. The original texts of the Mahāyāna School were written in Sanskrit and date from the first century A. D. The canonical literature of the Theravāda School, however, was originally written in Pāli. Whereas Mahāyāna is called the reformed church, Theravāda is known as the orthodox church.

death. The doctrine, known as Paṭiccasamuppāda,[2] (Skt. Pratītyasamutpāda), sets forth a complete explanation of the theory of rebirth, its limitations and causalities, in terms of the previous existence of the individual. In short, it deals with the recurring reconceptive powers of the mind.

Paṭiccasamuppāda: the Doctrine as an Entity

The literal meaning of paṭiccasamuppāda may be rendered as 'causally collective arising' or 'dependent arising.' Western scholars are not agreed on a standard definition expressing this doctrine and have used terms such as:

causal arising
causal genesis
causal happening
causal law
causal mode
causal origination
causal series
causality
causation
chain of categories
chain of causation
collective uprising
conditional arising
conditional nexus
conditional uprising
conditional co-production
conditioned origination
dependent origination
dependent uprising
doctrine-by-the-middle

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[2]The body of literature on the doctrine of Paṭiccasamuppāda is substantial. For references in Pāli texts, see Ud. 1-3; D. II. 31-63; S. II. 1-286; Buddhaghosa, Visuddhimagga. Ed. Henry Clarke Warren. Revised by Dharmananda Kosambi. (Cambridge, Mass.: Harvard University Press, 1950), pp. 440-502. (Hereafter cited as Vism.). See also The Vibhaṅga. Being the Second Book of the Abhidhammapiṭaka. Ed. C. A. F. Rhys Davids. Pali Text Society [Publications]. (London: H. Frowde, Oxford University Press Warehouse, 1904), pp. 135-92. (Hereafter cited as Vbh.)

For references in English translations of Buddhist texts and general literature, see Buddhism in Translations, pp. 159-208, Cpd., pp. 259-64; "Paṭicca-samuppāda," in Encyclopaedia of Religion and Ethics. Ed. James Hastings, with the assistance of John A. Selbie ... and other scholars. 13 vols. (New York: Charles Scribner's Sons, 1924-27), 9:672-74. (Hereafter cited as ERE.) See also Hist. Bud. Th., pp. 58-70; D. Tr. II. 42-49.

formula of causal origin
formula of causality
formula of dependent origination
law of interdependent origination
origination by dependence of one thing on another
scheme of the twelve nidānas or causal bases
theory of the twelve causes
twelve linked chain
wheel of existence

As in the case of our previous definitions, we must consider the Pāli term in its context and also take into consultation those Pāli terms by which paṭiccasamuppāda is approximated. They are, with their literally translated names: ariyañāya[3] (philosophical system of the Aryans), idappaccayatā[4] (relatedness of this to that), idappaccayatā-paṭiccasamuppāda[5] (relatedness of factors in the process of rebirth), udayabbayañāṇa[6] (knowledge on arising and cessation of the factors of life), dhamma[7] (philosophical doctrine), dhātu[8] (elements conditioning bhava), dhammaṭṭhitatā[9] (causal status), dhammaniyāmatā[10] (causal orderliness), dhammeñāṇa[11] (knowledge in the norm), anvayeñāṇa[12] (knowledge in the order of

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[3] A. V. 184; S. II. 70-71; V. 388.

[4] S. II. 25.

[5] D. II. 36; M. I. 167; S. I. 136; Vin. I. 5.

[6] Ud. 38; S. I. 46, 52.

[7] S. I. 12; II. 36-37; M. I. 167, 190, 487; II. 3, 172; S. I. 35, 136; II. 9; Vin. I. 4-6, 40.

[8] S. II. 25.

[9] Ibid.

[10] Ibid.

[11] S. II. 59.

[12] Ibid.

factors), *nidāna*[13] (origination or causation), *paccayākāra*[14] (method of causality), and *paññābhūmi*[15] (bases of wisdom).

The Buddha was aware, however, that his doctrine of Dependent Origination[16] in its entirety was complex and profound, and often alerted his disciples to its pitfalls. One of his utterances on the subject occurs in several Pāli texts:[17]

> "Adhigato kho myâyaṃ dhammo gambhîro duddaso duranubodho santo paṇîto atakkâvacaro nipuṇo paṇḍitavedanîyo. Âlayarâmâ kho panâyaṃ pajâ âlayaratâ âlayasammuditâ. Âlayarâmâya kho pana pajâya âlayaratâya âlayasammuditâya duddasaṃ idaṃ ṭhânaṃ. Yad idaṃ idappaccayatâ paṭiccasamuppâdo. Idaṃ pi kho ṭhânaṃ duddasaṃ. Yad idaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virâgo nirodho nibbânaṃ."[18]

> "It was realized by me [that] this doctrine [was] profound, difficult to perceive, difficult to understand, tranquil, excellent, beyond the sphere of comparative thinking, subtle, and to be realized only

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[13] Ibid., 1 ff.; D. II. 55.

[14] Vbh. 135.

[15] Vism. 440.

[16] For the complete text of the Doctrine of Dependent Origination, see S. II, pp. 1-4; Ud., p. 1; Vin. I, pp. 1-2. It is quoted in full in this study in Chapter III, pp. 163-64.

[17] D. I. 72; II. 36-37; M. I. 167, 487; II. 172-73; S. I. 126; Vin. I. 1. 4.

[18] D. II. 36-37; M. I. 167; S. I. 136. For the Sanskrit Mahāyāna version, see *Lalita Vistara*. Leben und Lehre des Çâkya-Buddha. Text-ausgabe mit varianten-metren-und-wörterverzeichnis von S. Lefmann. 2 vols. (Halle A. S.: Buchlandlung des Waisenhauses, 1902-1908), pp. 386 ff. (Hereafter cited as Lal. Vist.)

by those who have realized the Four Noble Truths[19] (i.e. Arahants). This populace is, indeed, delighting in sense pleasures, delighted by sense pleasures, and rejoicing in sense pleasures. To a populace delighting in sense pleasures, delighted by sense pleasures, and rejoicing in sense pleasures, it is difficult to perceive this doctrine called Dependent Origination, the relatedness of this life factor to that. This too is a matter difficult to perceive, that is to say, the tranquillizing of all mental kamma formations (sankhāra), the full renunciation of all defilements (upadhi), the destruction of attachment to self, the destruction of passions, the annihilation of the causes of life, and the cessation of the weaving of life."

(Wr. Tr.)

But despite the clarity of the Buddha's language, his devoted disciple, Ānanda, was misled into believing that the doctrine was perfectly comprehensible. Assuming an air of the utmost seriousness and patience, the Buddha offered this gentle rebuke:

"... Atha kho āyasmā Ānando yena Bhagavā ten' upasaṃkami, upasaṃkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Ānando Bhagavantaṃ etad avoca:

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[19]The Four Noble Truths (cattāri ariyasaccāni) are as follows: (1) The Ariyan Truth about the nature of life as a mass of ill, as defined in S. Tr. V. 357 (2) the Ariyan Truth about the arising of ill, as defined in S. Tr. V. 357 (3) the Ariyan Truth about the ceasing of ill (S. Tr. V. 357), and (4) the Ariyan Truth about the practice that leads to the ceasing of ill, i.e. the Eightfold Noble Path: right perception, right conception, right speech, right action, right living, right effort, right mindfulness, right mental composure. (S. Tr. V. 358). For other references on the Four Noble Truths, see A. I. 175-76; D. III. 277; Ps. I. 4; S. V. 414-78; Vbh. 99, 112; Vin. I. 10. For additional source material on the Eightfold Noble Path (Ariyo aṭṭhaṅgiko maggo) see A. I. 177, 217; D. I. 157; II. 251, 311; M. I. 15, 49, 299; II. 82; III. 231; Nd. II. 186, 193, 213, 222; Ps. I. 40; II. 86; S. II. 42-44, 57, 59; III. 158-59; IV. 133, 233; V. 8, 347-48, 421, 425; Vbh. 104, 235-36; Vin. I. 10.

'Acchariyaṃ bhante abbhutaṃ bhante yāva gambhīro câyaṃ bhante paṭicca-samuppādo gambhīrâvabhāso ca. Atha ca pana me uttānakuttānako viya khāyatîti.'

Mā h'evaṃ Ānanda avaca, mā h'evaṃ Ānanda avaca. Gambhīro câyaṃ Ānanda paṭicca-samuppādo gambhīrâvabhāso ca. Etassa Ānanda dhammassa ananubodhā appaṭivedhā evam ayaṃ pajā tantâkūlaka-jātā gulāguṇṭhika-jātā muñja-babbaja-bhūtā apāyaṃ duggatiṃ vinipātaṃ saṃsāraṃ[20] nâtivattati."
(D. II. xv. 1, p. 55; S. II. xii, 60. 1, p. 92)

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[20]The literal meaning of saṁsāra is 'faring on with (the Five Aggregates).' Other meanings include transmigration, and the cycle of conceptions, births and deaths. The Buddha said:

> "Anamataggoyaṁ bhikkhave saṁsāro pubbākoṭi na paññāyati avijjānīvaraṇānaṁ sattānaṁ taṇhāsaṁyojanānaṁ sandhāvataṁ saṃsāratam."
> (S. II. 178-90; III. 149, 151)

> "The saṁsāra, O monks, has no end other than amata or nibbāṇa. The earlier point of beginning of beings, who run on and transmigrate from life to life, being mentally hindered by ignorance of the Four Noble Truths and mentally fettered by their attachment to self, is not decidedly known."
> (Wr. Tr.)

The above passage occurs twenty-eight times in the Anamataggavagga (chapter on anamatagga) of the Saṁyuttanikāya (II. 178-90) and twice in the next section (III. 149, 151). Editions of the Pali Text Society, however, transcribe the word as anamataggāvaṁ, but in another section of the same work, the form anamataggoyaṁ is used (S. V. 441). Only the latter appears in the Ceylon edition. Translators and commentators alike have misunderstood the structure of anamatagga (na+amata+agga); according to the rules of sandhi, the form anamataggāyaṁ is in error, for the compound consists of anamataggo+ ayaṁ. In his Pāli commentary on the Vibhaṅga, the Vibhaṅgaṭṭhakathā, Buddhaghosa equates the word with anta virahita ('without end'), but his interpretation is contradicted in Pāli texts. Translators of the Vibhaṅga have also compounded Buddhaghosa's error (Vibh. 45, 134, 182, 259, 260), as have commentators on Sanskrit Mahāyāna texts. The erroneous form anavarāgra ('without further end') has often been substituted for anamṛtāgra ('no other end than amṛta, i.e. nirvāṇa').

"And the Venerable Ānanda went into the presence of the Exalted One, bowed in salutation before him, and sat down at one side. So seated he said thus to the Exalted One:

'Wonderful, lord, marvellous, lord, is the profundity of this Dependent Origination and how profound it appears. And yet to me it seems as clear as clear can be.'

Do not say that, Ānanda! Profound indeed is this Dependent Origination, and profound indeed it appears. It is not through understanding nor realizing this doctrine that this populace has become entangled like a ball of string, has become entwined like a ball of twine, has become like an entangled heap of muñja grass and rushes, and does not overpass Saṁsāra (metempsychosis), which is Profitless, the Woeful Way, the Downfall, the Constant Round of Transmigration."

(Wr. Tr.)

Ānanda, however, may be forgiven, for at the time of his utterance, he was not an Arahant; he attained Arahantship two months after the Buddha's death, when the First Council convened on the day of the Full Moon, July, 483 B. C. The Buddha, in fact, had previously asserted that only an Arahant could fully understand the doctrine:

"Ayaṃ vuccati bhikkhave bhikkhu diṭṭhisampanno iti pi. Dassanasampanno iti pi. Āgato imaṃ saddhammaṃ iti pi. Passati imaṃ saddhammaṃ iti pi. Sekhāya vijjāya samannāgato iti pi. Dhammasotaṃ samāpanno iti pi. Ariyo nibbedhikapañño iti pi. Amatadvāraṃ āhacca tiṭṭhati iti pīti."

(S. II. xii. 28. 37, p. 45; xii. 33, 18. 21, p. 58; xii. 49. 6, p. 79)

"... He is what we call a brother who has won the view, won the vision, arrived at this good doctrine, sees this good doctrine, possesses the wisdom of the trained man, has won the stream of the Norm, has the Ariyan insight of repulsion, stands knocking at the door of the Deathless."

(S. Tr. II, pp. 34, 42, 55)

Whatever knowledge gained by the close study of the text of the Dependent Origination, of its Pāli commentaries (aṭṭh-

akathā), sub-commentaries (ṭīkā), auto-commentaries (anuṭīkā), of paraphrases, treatises, dictionaries, and translations, such knowledge is not perceptual, but conceptual. Knowledge is relayed by a combination of words; when one word is misunderstood, the whole picture is distorted. The whole becomes incomplete by virtue of a single erroneous part.

Paṭiccasamuppāda: the Specific Aspects of the Doctrine

In order to explain the conditioning factors that round out the specifics of his Doctrine of Dependent Origination, the Buddha devised a formula of twelve words, expressed in eleven short simple sentences. The formula has two parts. The first, in which each of the eleven expressions contained therein implies 'because of this, arises this,' denotes an arising order (uppāda), while the second, including the same expressions which imply 'because of the cessation of this, ceases this,' denotes the ceasing order (niroda).

Since the general meaning and the specific principles of the doctrine are closely allied to the Five Aggregates, any definition of the former must conform strictly with the latter. To arrive at the correct English definition of each of the twelve causal factors, we shall follow the method used in the earlier chapters, i.e. list the Pali equivalents of the twelve factors, determine their general meanings, their particular meanings in a given context, evaluate the various English translations of each factor as represented in individual texts, and in the body of canonical literature as a

whole, and then establish what we hold to be the correct English rendering of the terms and texts.

The Twelve Factors

The doctrine of paticcasamuppāda entails the embodiment of twelve concepts, each denoting a factor, condition, or link in a causal chain which is related to reconception. They are: (A) avijjā (B) saṅkhāra (C) viññāṇa (D) nāmarūpa (E) saḷāyatana (F) phassa (G) vedanā (H) taṇhā (I) upādāna (J) bhava (K) jāti (L) jarāmaraṇa, or jarāmaraṇam-soka-parideva dukkha-domanassa-upāyāsā. Nine of the preceding factors, which will be discussed in detail at a more appropriate time, relate to the Five Aggregates and their related concepts.

The findings of the seven translators, namely, Basham,[21] Horner,[22] Jones,[23] Kern,[24] Rhys Davids,[25] Thomas,[26] and Woodward[27] who have rendered the Dependent Origination into Eng-

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[21]Basham, pp. 269-70.

[22]Vin. IV. 1.

[23]The Mahāvastu. Translated from the Buddhist Sanskrit by J. J. Jones. 3 vols. Sacred Books of the Buddhists Series, vol. 18. (London: Luzac & Co., 1952). (Hereafter cited as Mhvu. Tr.

[24]Saddharmapuṇḍarika. Ed. Hendrik Kern and Bunyin Nanjio. (St. Petersbourg: Impr. de l'Academie imperiale des sciences, 1912), p. 4 ff. (Hereafter cited as Sadhpuṇd.)

[25]S. Tr. II. 1-2.

[26]Hist. Bud. Th., p. 70.

[27]Ud. Tr. 1.

lish appear on the table following. Two features of the table are striking. In the first instance, there is wide similarity but little concurrence among Pāli scholars as to the individual meanings of the twelve links in the chain of causation that the Buddha included in his formula. Secondly, whatever similarity does exist appears to be the result of imitation rather than original thought. Due to the misinterpretation of *viññāṇa* as consciousness, the general meaning of *paṭiccasamuppāda* is finally lost. *Viññāṇa*, as previously noted, relates to passive, not active consciousness.

To arrive at the correct definition of each of the factors listed in Table 14, it is necessary to examine the general and specific usages of each in the canonical literature of the Buddhists, particularly in those works which contain the utterances of the Buddha.

A. *Avijjā*

The literal meaning of *avijjā* (Skt. *avidyā*) is ignorance. In the first sermon of the *Saṁyuttanikāya*, its antonym, *vijja*, refers to the mental-intellectual illumination of an individual upon his realization of the Four Noble Truths in relation to life. *Avijjā*, therefore, refers to the absence of that illumination. In Buddhist sacred literature, its meaning is specific, relating only to ignorance of the Four Noble Truths. The words of the Buddha confirm this view:

> "Katamā ca bhikkhave avijjā. Yaṃ kho bhikkhave dukkhe aññāṇaṃ dukkhasamudaye aññāṇaṃ dukkhanirodhe aññāṇaṃ

TABLE 14

PAṬICCASAMUPPĀDA: TRANSLATIONS OF ITS TWELVE FACTORS

	Factor	Basham	Horner	Jones	Kern	Rhys Davids	Thomas	Woodward
1	avijjā	ignorance	ignorance	ignorance	ignorance	ignorance	ignorance	ignorance
2	saṅkhāra	imagination	habitual tendencies	saṃkhāras	conceptions or fancies	activities	aggregates, compounds	activities
3	viññāṇa	self-consciousness	consciousness	consciousness	distinctive knowledge, judgment, understanding	consciousness	consciousness	consciousness
4	nāmarūpa	name and form, corporeal existence	psycho-physicality	individuality, name and form	name and form	name and shape	name and form, mind and body	mind and body
5	saḷāyatana	six senses	six sense spheres	six sense functions	six senses and their objects	sense	six sense organs	six sense spheres
6	phassa	contact	awareness	contact	contact	contact	contact	contact
7	vedanā	feeling, emotion	feeling	feeling	sensation	feeling	feeling	feeling
8	taṇhā	craving	craving	craving	longing	craving	thirst, craving	craving
9	upadāna	attachment	grasping	grasping	striving, taking up	grasping	grasping	grasping
10	bhava	becoming	becoming	coming to be	existence	becoming	becoming, conception	becoming
11	jāti	rebirth	birth	birth	birth	birth	birth	birth
12	jarāmaraṇa	all the manifold ills that flesh is heir to	old age, death, sorrow, grief, lamentation, suffering, dejection	old age, death, lamentation, grief, despair, ills, tribulation	old age, death, mourning, lamentation, sorrow, dismay, despondency	old age, death, lamentation, suffering, sorrow, despair	old age, death	old age, death, lamentation, suffering, sorrow, despair

dukkhanirodhagāmininiyā paṭipadāya aññāṇaṃ. Ayaṃ vuccati bhikkhave avijjā."

(S. II. xii. 2. 15, p, 4)

"And what, O Monks, is ignorance? What, O Monks, is known as the absence of realization of suffering, the absence of realization of the arising of suffering, the absence of the realization of the cessation of suffering, and the absence of the realization of the way that leads to the cessation of suffering, this is called ignorance."

(Wr. Tr.)

Here the Buddha refers to the insurmountable difficulty confronted by the individual whose conceptual understanding is not sufficiently forceful to lead him into the Eightfold Noble Path.[28] The minimal understanding which he possesses is of little help in motivating him to subjugate his attachment to life and its sense pleasure to higher ideals. Therein lies the relationship of avijjā to taṇhā, whose precise meaning will be discussed later. For the present, however, taṇhā may be considered in terms of physical attachment, the major defilement that blinds or misleads the ordinary individual in his search for an understanding of the Four Noble Truths. Avijjā is merely another appellation or synonym for taṇhā, the factor that distorts thoughts and turns them into saṅkhāras, upādānas, or kammas. Paranormal mental powers, such as clairvoyance and reminiscence (of past life or lives) are the natural outcomes of a mind which is free of avijjā. In the canonical texts, the undefiled mind is often compared to a lake of undisturbed, crystal-clear water, water so pure that ob-

[28] Cf. note 19.

jects that lie at the bottom are visible.[29] Thus Buddhas and Arahants are infallible and incorruptible, for they have shed their attachment to worldly objects and to thoughts which cloud the perceptive and conceptive powers of the mind.

B. Saṅkhāra

Although saṅkhāra has been discussed in Chapter II in connection with the Five Aggregates, a word on its consistent usage by the Buddha is in order. In the twelve-fold formula of the paṭiccasamuppāda doctrine the concept retains its original meaning, an aspect of the mind which has been distorted by avijjā or taṇhā. The Madhupiṇḍika formula previously quoted gives emphasis to the general substance of saṅkhāras, a combination of conceptions formed from perceptions: Yaṁ vedeti taṁ sañjānāti, yaṁ sañjānāti taṁ vitakketi, yaṁ vitakketi taṁ papañceti, said the apostle Mahākaccāna, or, 'What one perceives, one conceives; what one conceives, one logically compares; what one logically compares, one turns into mental kamma formations.' Upon hearing these words from his monks, the Buddha praised his apostle in this manner:

> "... Paṇḍito bhikkhave Mahākaccāno, mahāpañño bhikkhave Mahākaccāno. Mañ-ce pi tumhe bhikkhave etam-atthaṁ paṭipuccheyyātha, aham-pi taṁ evam-evaṁ byākareyyaṁ yathā taṁ Mahākaccānena byākataṁ, eso c' ev' etassa attho, evañ-ca naṁ dhārethâti."
>
> (M. I. 2. 8. 18, p. 114)

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[29] A. I. 9; III. 26, 396; D. I. 74, 84; M. I. 276-77, 279; II. 15-16, 22; III. 93; Sn. 467.

> "Learned, monks, is Kaccāna the Great, of great wisdom is Kaccāna the Great. For if you, monks, had questioned me as to this meaning, I too would have explained it precisely as it was explained by Kaccāna the Great. Indeed, this is the exaxt meaning of that, and thus should you understand it."
>
> (M. Tr. I, p. 147)

The definition of sankhāra as found in the Madhupiṇḍika-sutta was also made the subject of three discourses (Nos. 38-40) of the Buddha that appear in the Nidānasaṁyutta (Book on Origination) of the Saṁyuttanikāya:

> "Yañca kho bhikkhave ceteti yañ ca pakappeti yañca anuseti ..."[30]
>
> (S. II. xii. 38-40, pp. 65-67)

> "What, monks, one perceives, what one conceives (out of them), and what one transforms into sankhāras (out of them) ..."
>
> (Wr. Tr.)

Another passage points to the exact simil arity of the meaning of the concept as used in the Five Aggregates and the Dependent Origination:

> "Katame ca bhikkhave sankhārā. Tayo me bhikkhave sankhārā kāyasankhāro vacīsankhāro cittasankhāro. Ime vuccanti bhikkhave sankhārā."
>
> (S. II. xii. 2. 14, p. 4)

> "What, monks, are the mental kamma-formations? There are three kinds of mental kamma-formations, monks, to wit, psycho-physical kamma-formations, psycho-vocal kamma-formations, and purely mental kamma-formations. These, monks, are called mental kamma-formations."
>
> (Wr. Tr.)

That the exact role of sankhāra in the life cycle and

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[30] Anuseti is the denominative verb derived from the noun anusava, a synonym of sankhāra. As an infinitive, the literal meaning of the verb is 'to form anusavas or sankhāras.'

rebirth process has been misinterpreted by our seven scholars is not surprising. Their renderings for the concept: imagination, habitual tendencies, activities, conceptions, aggregates, conative ideas, mental activities, and volitional activities, show no relationships or distinctions between saṅkhāra and related concepts. In the Pāli texts, for instance, kāyakamma, vacīkamma, and manokamma[31] also appear as kāyasaṅkhāra, vacīsaṅkhāra, and cittasaṅkhāra respectively. Kamma is used synonymously with saṅkhāra. All saṅkhāras are actions, but all actions are not saṅkhāras. Kamma not only applies to good actions (kusala or puñña) but to evil or bad actions (akusala or pāpa) as well, the psycho-physical, psycho-vocal, and mental actions whose motivations have been soiled by avijjā or taṇhā. The effects or reactions (vipāka) produced by a specific saṅkhāra, therefore, appear in the life of an individual either as a pleasant or unpleasant change in his total personality. His future existence after rebirth is also affected by the changes which occur during his previous life. For these reasons, saṅkhāra must be defined as mental kamma-formations, for all saṅkhāras are mental in nature (cetanā[32] or cetasika).

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[31] A. I. 32, 65, 104, 106, 293-94; II. 69-70, 135-36, 237-38, 252, 261-62; III. 132, 288-89; D. III. 245, 279-80; M. I. 373, 415, 420; II. 27 ff.; III. 207.

[32] Cf. A. III. 415: Cetanāhaṁ bhikkhave kammaṁ vadāmi; cetayitvā kammaṁ karoti kāyena vacāya manasā. 'Monks, I proclaim kamma as cetanā; having thought, one does kamma through body, speech and mind.' (Wr. Tr.)

As we have previously pointed out, however, a fine distinction must be made between the destinies of ordinary men and those who have attained enlightenment. All mental actions are not sankhāras, and it is in this area, perhaps, that scholars have given undue credence to man's natural inclination to prefer good over evil. Mental actions called kiriyas are known only to extraordinary men. Kiriyas remain long after the influence of sankhāra and kamma has fled. Only the perfect achieve this reward.

C. Viññāṇa

The third factor which affects the process of rebirth, viññāṇa, also is used in the same context in the Dependent Origination as in the Five Aggregates. Sufficient evidence was produced concerning its correct meaning as a specific term, namely, passive consciousness, or sub-consciousness, a state that becomes active only through the interference of the six senses. As a collective term, viññāṇa refers to the accumulation of sankhāras and memories of an individual which formed his past personal experiences. The latter definition was given by the Buddha in three discourses (Nos. 38-40) of the Nidānasaṃyutta of the Saṃyuttanikāya:

> "Yañca kho bhikkhave ceteti yañ ca pakappeti yañca anuseti. Ārammaṇam etaṃ hoti viññāṇassa ṭhitiyā. Ārammaṇe sati patiṭṭhā viññāṇassa hoti ..."
> (S. II. xii. 38-40, pp. 65-67)

> "What, monks, one perceives, what one conceives, and what one transforms into sankhāras, this mental object is for the existence of passive-consciousness. The mental object being there, there comes to

be a resting place of passive consciousness ..."
(Wr. Tr.)

The above translation shows how inadequate the word 'consciousness' would be for viññāṇa. Inherent in the words of the Buddha is an exposition of two kinds of passive consciousness. The first, appatiṭṭhita-viññāṇa[33] pertains only to a Buddha or an Arahant, for it has no patiṭṭhā, or resting place for a future ovum (nāmarūpa). Past memories and saṅkhāras, now turned to kiriyas, have been obliterated. The enlightened ones have passed beyond the tortures of rebirth and have attained eternal peace. The passive consciousness of the less worthy, on the other hand, goes forward. Three terms define its progress: paṭisandhiviññāṇa, or the relinking of the passive consciousness of a dead being to the fertilized ovum in a mother's womb at the time of conception; viññāṇa, bhavaṅga, or bhavaṅgaviññāṇa, the state of passive consciousness that exists during the life-span of an individual; and cutiviññāṇa, the state of passive consciousness which appears at the moment of death. The latter is also called patiṭṭhita-viññāṇa, for past memories and saṅkhāras of the passive consciousness continuum have furnished another new resting place. The life cycle continues in this manner until true enlightenment is achieved.

The Buddha analyzes viññāṇa in all its phases in the following passage from the Saṃyuttanikāya:

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[33] D. III. 105; S. I. 122; II. 66, 103; III. 54.

"Katamañca bhikkhave viññāṇaṃ. Chayime bhikkhave viññāṇakāyā. Cakkhuviññāṇaṃ sotaviññāṇaṃ ghānaviññāṇaṃ jivhāviññāṇaṃ kāyaviññāṇaṃ manoviññāṇaṃ. Idaṃ vuccati bhikkhave viññāṇaṃ."

(S. II. xii. 2. 13, p. 4)

> "What, O monks, is passive consciousness? There are, O monks, six phases of passive consciousness: passive consciousness activated through eye, passive consciousness activated through ear, passive consciousness activated through nose, passive consciousness activated through tongue, passive consciousness activated through body, and passive consciousness activated through the mental organs (heart and brain). That, O monks, is called viññāṇa."
>
> (Wr. Tr.)

While common interpretations of passive consciousness emphasize the state of the mind in deep sleep, or in a comatose or epileptic state, there is an intermediate mental plane between passive and active consciousness. This is the area of dreams, which lies on the fringes of sleep and being awake. In deep meditation, the meditator consciously experiences passive consciousness. In these states, only the sense of mind is involved; it is only when passive consciousness comes into contact through the six senses with their respective sense objects ~~that perceptual~~ active consciousness (perception, or perceptual knowledge), produces direct or immediate knowledge.

D. Nāmarūpa

As previously stated in the discussion on rūpa in Chapter II, nāma, in the compound form nāmarūpa pertains to vedanā, saññā, saṅkhāra, and viññāṇa, or perceptions, conceptions, mental kamma-formations, and passive consciousness as

in the Five Aggregates. In the Dependent Origination, however, nāma, as an independent member of the compound, must be defined as passive consciousness, while rūpa loses its thrust as the physical body of an animate being, and becomes the fertilized ovum. Thus the compound relates to the merging of the passive consciousness of one being immediately after its physical death with the fertilized ovum in a mother's womb which has just been conceived. Other terms for the concept are reconception, becoming, or relinking.

In a passage from the Saṁyuttanikāya, the Buddha defines nāmarūpa in these words:

> "Katamañca bhikkhave nāmarūpaṃ. Vedanā saññā cetanā phasso manasikāro. Idam vuccati nāmaṃ. Cattāro ca mahābhūtā catunnañca mahābhūtānaṃ upādāya rūpaṃ. Idam vuccati rūpaṃ. Iti idañ ca nāmaṃ idañ ca rūpaṃ. Idam vuccati nāmarūpaṃ."
>
> (S. II. xii. 2, pp. 3-4)

> "What, O monks, is nāmarūpa? [Passive consciousness with its deposits of] perceptions, conceptions, saṅkhāras or kammas, sense impressions or memories, and passive consciousness itself as their resting place or depository, this is called nāma. Four great elements (earth, water, heat, and air), and the four aspects derived from them (colour, odour, taste, and nutritive essence), this is called rūpa. Thus this nāma and this rūpa (in combination), this is called nāmarūpa."
>
> (Wr. Tr.)

Here the Buddha has carefully arranged the words of his concept to convey the meaning of nāmarūpa both in the Five Aggregates and the Dependent Origination. While cetanā refers to saṅkhāras or kammas, phassa refers not to contact, but to memories as mental impressions. Manasikāra, logically enough,

loses the flavor of its literal meaning, 'keeping or depositing in mind,' and becomes a synonym for viññāṇa as the storehouse of vedanās, saññās, cetanās, and phassas. The Buddha has expressed, in other words, the true function of nāma and rūpa as the act whereby, at the exact moment of death, the viññāṇa of an individual, along with its accumulation of aggregates, enters the fertilized ovum of another.

In three discourses (Nos. 38-40) of the Saṃyuttanikāya, the Buddha enlarges upon the gradual and orderly process of change that takes place during the life cycle of an individual. Perceptions first become conceptions, then become kamma-formations, which in turn lead to the growth of a depository in the passive consciousness. The point of culmination is reached when passive consciousness enters the rebirth process:

> "Yañca kho bhikkhave ceteti yañ ca pakappeti yañca anuseti. Ārammaṇam etaṃ hoti viññāṇassa ṭhitiyā. Ārammaṇe sati patiṭṭhā viññāṇassa hoti. Tasmiṃ patiṭṭhite viññāṇe virūḷhe āyatim punabbhavābhinibbatti hoti. Āyatim punabbhavābhinibbattiyā sati āyatim jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti."
>
> (S. II. xii. 38-40, pp. 65-67)

> "Monks, what one perceives, what one conceives, and what one transforms into mental kamma-formations, this mental object (so formed) works for the persistence of passive consciousness. When that mental object is there, the resting place for the passive consciousness is formed. When that passive consciousness is established and grown, reconception in the form of nāmarūpa takes place in the future (after the death of the individual). When the future reconception occurs, future senility, death, sorrow, lamentation, suffering, despair and dejection take place.

Thus occurs the arising of this whole mass of suffering."

(Wr. Tr.)

The function of the combination of mind and body (nāma-rūpa, bhava, or punabbhava)[34] after the death of an individual is explained in still greater detail in the Mahātanhāsankhayasutta (Great Discourse on the Destruction of Craving) of the Majjhimanikāya:

"Tinnam kho pana khikkhave sannipātā gabbhassâvakkanti hoti: Idha mātāpitaro ca sannipatitā honti, mātā ca na utunī hoti, gandhabbo ca na paccupaṭṭhito hoti, n' eva tāva gabbhassâvakkanti hoti. Idha mātāpitaro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca na paccupaṭṭhito hoti, n' eva tāva gabbhassâvakkanti hoti. Yato ca kho bhikkhave mātāpitaro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca paccupaṭṭhito hoti, evaṁ tiṇṇaṁ sannipātā gabbhassâvakkanti hoti."

(M. I. 38, pp. 265-66)

"Monks, conception takes place on the conjunction of three things. Suppose mother and father have come together [in intercourse], but the mother['s body] is not ready [for pregnancy], and the passive consciousness of a dead being ready to enter a fertilized ovum is not present, for so long, conception does not take place. Suppose mother and father have come together [in intercourse], and the mother ['s body] is now ready [for pregnancy], but the passive consciousness separated from the body at the death of a being [is] not ready to enter the fertilized ovum; for so long, conception does not take place. But if, monks, coitus takes place between the parents, and the mother is ready [to conceive], and the gandhabba (passive consciousness) is also present, then only conception takes place in this manner on the conjunction of these three things."

(Wr. Tr.)

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[34]Punabbhava (Skt. punarbhava) literally means 'rebecoming,' or 'reconception.' The Pāli word for rebirth is punaruppatti, a term never used in the Pāli canonical texts.

The Buddha's use of *gandhabba*[35] (Skt. *gantavya*, or 'ready to enter') as the equivalent of *viññāna*, or the passive consciousness that enters the ovum, and of *nāma*, the first element of *nāmarūpa* is indicative of his intention to equate the latter with the living embryo. Aside from this, the Buddha recognized the importance of stressing the fact that no conception, as a mind-body combination, can take place unless the passive consciousness of another being is available to the fertilized ovum. Since the act of *coitus* is purely physical, the parents of the newly conceived child could be held responsible only for its *rūpa*; a suitable explanation of mind in its earliest form, passive consciousness, thus could be found in outside forces not directly connected with the embryo. These forces provided the passive mental state in which the embryo, devoid of the sense organs necessary to produce an active mental state, must necessarily remain. The embryo is unable to generate *vedanā*, *saññā*, or *saṅkhāra* because its sense organs are not grown. Thus the new born child, although the product of its parents, whose genes may

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[35] In his commentary, Buddhaghosa interprets *gandhabba* as *tatrūpakasatta*, or 'a being who is coming into the womb.' M. A., p. 258. Wijesekara suggests that *gandhabba* means 'a saṃsāric being in the intermediate state (between death and birth).' O. H. de A. Wijesekara, "Vedic Gandharva and Pali Gandhabba," *Ceylon University Review*, 3, 1:1-10 (April, 1954). See also M. Tr. I. 321, note 6. In the *Karaṇīyamettasutta* of the *Khuddakapāṭha*, and in the *Suttanipāta*, *gandhabba* is introduced as *sambhavesī*, or 'the seeker of conception.' Khp. 8; Sn. 147.

or may not affect its mental development later, represents in reality a combination of all the forces, good and bad, which have had an affect on its previous existences. These considerations were based first upon a universal moral law, i.e. man's belief in the superiority of good over evil, and secondly upon a continuous pattern of life on earth and in other planes of existence as seen by the Buddha.

E. Saḷāyatana

Saḷāyatana (Skt. Ṣaḍāyatana) is derived from the Pali cha (six) and āyatana (fields, bases, organs, or faculties).[36] The concept represents the final stage of the embryo (nāma-rūpa) in which the foetus or zygote emerges from the mother's womb with six fully developed sense bases or fields. The most meaningful interpretation of its usage in the Dependent Origination, therefore, is 'birth.' In this sense it is synonymous with jāti, a concept which will be discussed presently. Other Pali equivalents of saḷāyatana and jāti are uppatti, abhinibbatti, nibbatti, nikkhanti (all meaning 'coming out'), khandha-pātubhāva (appearance of aggregates), indriya-paṭiḷābha (gaining of sense organs), and sañjāti (birth together with senses).

Saḷāyatana, as used in the Dependent Origination, applies not only to the six sense bases, but to the incident of birth,

[36]The Pāli saḷāyatana, analagous to the Sanskrit ṣaḍāyatana is a compound consisting of cha + āyatana. The Pali 'ḷ' is an augment, while the Sanskrit 'ḍ' is a substitute for the original 'ṭ' of 'ṣaṭ.'

at which time the sense organs commence to function. Birth is the beginning of an individual's conscious relationships with himself and with the outside world. The six psycho-physical sense organs through which he gains acquaintanceship with his environment and which convert passive consciousness to active consciousness are, as mentioned above (1) the eye, or visual organ (2) the ear, or auditory organ (3) the nose, or olfactory organ (4) the tongue, or gustatory organ (5) the body, or tactile organ, and (6) the heart and brain, recognized collectively as the mental organ.

The following analysis of salāyatana appears in the Samyuttanikāya of the Suttapiṭaka:

> "Katamañca bhikkhave saḷāyatanaṃ. Cakkhāyatanaṃ sotāyatanaṃ ghānāyatanaṃ jivhāyatanaṃ kāyāyatanaṃ manāyatanaṃ. Idam vuccati bhikkhave saḷāyatanaṃ."
> (S. II. xii. 2. 11, p. 3)

> And what, brethren, is sixfold sense? The sense of eye, ear, nose, tongue, body, mind. This is called sixfold sense."
> (S. Tr. II, p. 4)

Thus nāmarūpa represents the growing seed and saḷāyatana the growing plant. As a seed grows in a fruit nourished by the mother tree, so the embryo grows in a womb nourished by its mother. As a seed manifests its potentials upon contact with the external world, so does the zygote. The difference between the inanimate plant and the animate being rests upon the type of nourishment that each receives. The former grows on kabaliṅkāra, i.e. material food (solid, liquid, air) only, while the latter is nourished by kabaliṅkāra, phassa, manosañ-

cetanā, and *viññāṇa*, aspects of mind which require the presence of the sense organs. Like animate beings, plants live, grow, bear fruit, and die, but lacking sense faculties, they are unable to think or perceive.

F. *Phassa*

The literal meaning of *phassa* (Skt. *sparśa*) is 'contact' or 'touch.' In the context of the Dependent Origination, however, it assumes the meaning of sensory impression or sensory impingement, for it refers to the contact provided by the sense organ, the sense object, and sense consciousness. The manner in which *phassa* is obtained by means of the six senses is described in the following abridged passage, previously quoted in full, from the *Madhupiṇḍikasutta* of the *Majjhimanikāya*:

> "... Cakkhuñ-c' āvuso paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, tiṇṇaṁ saṅgati phasso ... Sotañ-c' āvuso paṭicca sadde ca uppajjati sotaviññāṇaṃ - pe - ghānañ-c' āvuso paṭicca gandhe ca uppajjati ghānaviññāṇaṃ - jivhañ-c' āvuso paṭicca rase ca uppajjati jivhāviññāṇaṃ - kāyañ-c' āvuso paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ - manañ-c' āvuso paṭicca dhamme ca uppajjati manoviññāṇaṃ, tiṇṇaṁ saṅgati phasso."
>
> (M. I. 18, pp. 111-112)

> "Because of the eye and visual forms, brethren, there arises visual consciousness, the meeting of the three is sensory impression ... Because of the ear and sounds, brethren, there arises auditory consciousness, the meeting of the three is sensory impression - because of the nose and odours, brethren, there arises olfactory consciousness, the meeting of the three is sensory impression - because of the tongue and tastes, brethren, there arises gustatory consciousness, the meeting of the three is sensory impression - because of the body and touch, brethren, there arises tactile con-

sciousness, the meeting of the three is sensory impression - Because of the mind and mental objects, brethren, there arises mental perceptual consciousness, the meeting of the three is sensory impression."
(Wr. Tr.)

The above citation shows that phassa is the means by which active consciousness is obtained and provides the sensory impressions through which an individual enjoys contact and relationship with the external world. However, its close relationship to saḷāyatana or jāti must be emphasized. The individual's progress from birth to birth is explained in full in the Mahānidānasutta of the Dīghanikāya, where nāma-rūpa is followed by phassa, and saḷāyatana is omitted, probably because it is so closely related.

G. Vedanā

This term has been previously discussed in connection with the Five Aggregates and there defined as sensory experience. The only noticeable difference in its usage in the Dependent Origination lies in its grouping with saññā, where it pertains to both perceptions and conceptions. An excellent analysis of vedanā, in the context of both bodies of teaching is found in the Saṁyuttanikāya. In the passage which follows, vedanā refers to sense experience, which ultimately develops into saññās derived from the six sensory impressions:

"Katamā ca bhikkhave vedanā. Chayime bhikkhave vedanākāyā. Cakkhu-samphassajā vedanā. Sotasamphassajā vedanā. Ghānasamphassajā vedanā. Jivhāsamphassajā vedanā. Kāyasamphassajā vedanā. Manosamphassajā vedanā. Ayam vuccati bhikkhave vedanā."
(S. II. xii. 2. 9, p. 3)

> "And what, brethren, is perception (that develops into conceptions)? There are, brethren, these six groups of perception: sense experience born of eye contact, sense experience born of ear contact, sense experience born of nose contact, sense experience born of tongue contact, sense experience born of body contact, sense experience born of mind contact. This, brethren, is called *vedanā*, i.e. perception or sense experience (developing into conceptions)."
>
> (Wr. Tr.)

In the absence of a sense impression (*phassa*), or a meeting of sense-organ, sense-object, and sense consciousness, a sense experience cannot occur. When such an experience does take place, however, it can be one that is pleasant (*sukhavedanā*), painful (*dukkhavedanā*), or neither painful nor pleasant (*adukkhamasukhavedanā*). Pleasant sensations are often the result (*vipāka*) of earlier meritorious mental *kamma*-formations (*atīta-kusala-saṅkhāra*), while painful sensations are derived from earlier demeritorious *kamma*-formations (*akusala-saṅkhāra*). Sensations which are neither pleasant nor unpleasant, on the other hand, are mere actions (*kiriya*) which are unable to produce an effect. Greed and ill-will, or hatred may affect the individual who experiences *kusala* and *akusala-saṅkhāras*. Both *kusalas* and *akusalas* as *saṅkhāras* lead to illusion. Greed (*lobha*), hatred (*dosa*), and delusion (*moha*), in turn, represent the facets of self-attachment (*taṇhā*). The relationship between *vedanā* and *taṇhā* has been previously established in context with the *Madhupiṇdika* formula; however, *taṇhā* can affect the sense experiences and thoughts of an individual only when these experiences have reached the *vedanā* and *saññā* stages. There is sufficient evidence in Pāli com-

mentaries to establish the use of vedanā both as perception and conception. Buddhaghosa's commentary on the Dīghanikāya[37] points to the use of the concept in the Dependent Origination in reference to all four of the mental aggregates, vedanā, saññā, saṅkhāra, and viññāṇa (D. A. 313)

H. Taṇhā

Taṇhā (Skt. tṛṣṇa; Avestan. tarśna) is perhaps the most complex of the twelve factors under discussion. Although its literal meanings are listed in the dictionary of the Pali Text Society as drought and thirst, and its figurative meanings as craving, hunger, excitement, greed, and the fever of unsatisfied longing, its philosophical implication stresses thirst for self or greedy attachment to self. As explained previously, taṇhā and avijjā are synonymous.

Taṇhā, with its elements of deep greed (lobha), deep hatred (dosa), and dark illusion (moha), is the state of mind that first soils perceptions and conceptions and then turns them into saṅkhāras, or mental kamma-formations. During the life span of an individual, taṇhā spreads disaster. Its presence distorts right view (sammādiṭṭhi) and right thought (sammāsaṅkappa) concerning life; it induces the individual to observe the world through selfish eyes and to act accordingly.

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[37] Buddhaghosa, Sumaṅgalavilāsinī; or, The Commentary of the Dīghanikāya of the Sutta Piṭaka. Ed. Heyyantuduwe Dhammakitti Siri Devamitta Mahāthera. [Pāli in Sinhalese Script]. Simon Hevavitarne Bequest, vol. 4. (Colombo: The Tipitaka Publication Press, 1918). (Hereafter cited as D. A.)

In the doctrine of the Four Noble Truths, taṇhā is introduced as the second truth (dukkhasamudaya-ariyasacca). According to the Buddha, it is the most damaging and dangerous of the twelve mental factors. All the woes of the world and the miseries of an individual life can be traced to its presence. Whether an individual merely controls it, or with the assistance of mundane and supramundane jhānas[38] (Skt. jhe, 'to think,' dhyāna, 'thinking'), i.e. forms of ecstatic stages in meditation, whether an extraordinary personage inhibits or attenuates it, its effect remains all-powerful until it is totally eradicated. It is eradicated by the master and the disciple Arahant who have experienced enlightenment and thus attained nibbāṇa.

In the first sermon of the Saṁyuttanikāya, the Buddha establishes the interdependency of taṇhā and the Second Noble Truth in these words:

> "Idam kho pana bhikkhave dukkhasamudayam ariyasaccaṃ. Yāyaṃ taṇhā ponobbhavikā nandī rāgasahagatā tatra tatrābhinandinī. Seyyathīdaṃ. Kāmataṇhā bhavataṇhā vibhavataṇhā."
>
> (S. V. lvi. 2. 6, p. 421)

> "This, O monks, is the Aryan truth of the arising of suffering. It is this craving that causes reconception, that is endowed with lure and lust, and that lingers longingly now here and now there, name-

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[38] D. T. Suzuki, Zen Buddhism: Selected Writings. Ed. William Barrett. Doubleday Anchor Books. (Garden City, N. Y.: Doubleday & Company, 1956), p. vii. In Buddhism there are four mundane jhānas related to form and four related to formlessness. All eight are to be developed in the supramundane state.

ly, the craving for sensual pleasures, the craving for name, fame, position, and status, and the craving for property and possessions."

(Wr. Tr.)

Again, in the Aṅguttaranikāya, the Buddha introduced the concept as dukkhasamudaya-ariyasacca and explains it, in its arising order as paṭiccasamuppāda:

"Katamañ ca bhikkhave dukkhasamudayaṃ ariyasaccaṃ? Avijjâ-paccayâ sankhârâ, sankhârâ-paccayà viññânaṃ, viññâṇa-paccayâ nâmarûpaṃ, nâmarûpa-paccayâ saḷâyatanaṃ, saḷâyatana-paccayâ phasso, phassa-paccayâ vedanâ, vedanâ-paccayâ tanhâ, taṇhâ-paccayâ upâdânaṃ, upâdâna-paccayâ bhavo, bhava-paccayâ jâti, jâti-paccayâ jarâmaraṇaṃ sokaparidevadukkhadomanassupâyâsâ sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti. Idaṃ vuccati bhikkhave dukkhasamudayaṃ ariyasaccaṃ."

(A. I. iii. 61. 11, p. 177)

"And what, monks, is the Ariyan truth of the arising of Ill?

Conditioned by ignorance the activities come to be: conditioned by the activities, consciousness: conditioned by consciousness, name-and-shape: conditioned by name-and-shape, the sixfold sphere of sense: conditioned by the sixfold sphere of sense, contact: conditioned by contact, feeling: conditioned by feeling, craving: conditioned by craving, grasping: conditioned by grasping, becoming: conditioned by becoming, birth: conditioned by birth, old age and death, sorrow, grief, woe, lamentation and despair come to pass. This is the arising of the whole mass of Ill. This monks, is called 'the Ariyan truth of the arising of Ill."

(A. Tr. I, p. 160)

Thus in its order of arising, the Buddha's teaching on the Dependent Origination commences with tanhā and ends as a mass of suffering. Since vāṇa, or bāṇa ('the weaving of life and its suffering') is another appellation of tanhā, the full meaning of nibbāna, or the cessation of taṇhā, becomes clear.

Other important analyses of tanhā can be found in the

Samyuttanikāya, the Suttanipāta, and the Dhammapada:

"Katamā ca bhikkhave taṇhā. Chayime bhikkhave taṇhākāyā. Rūpataṇhā saddataṇhā gandhataṇhā rasataṇhā poṭṭhabbataṇhā dhammataṇhā. Ayaṃ vuccati bhikkhave taṇhā."
(S. II. xii. 2. 8, p. 3)

"And what, brethren, is craving?
There are these six groups of craving: craving for things seen, for things heard, for odours, for tastes, for things tangible, for ideas. This is called craving."
(S. Tr. II, p. 4)

"Ye taṇham vaḍḍhenti te upadhiṃ vaḍḍhenti."
(S. II. xii. 66. 22, p. 109)

"Those who let taṇhā grow, they let saṅkhāras grow."
(Wr. Tr.)

"Taṇhâya nîyati loko - taṇhâya parikissati
taṇhâya ekadhammassa - sabbeva vasam anvagû ti."
(S. I. i. 7. 3, p. 39)

"The world is led by taṇhā and carried about by it.
All have gone under the sway of this one thing called taṇhā."
(Wr. Tr.)

"Yaṁ kiñci dukkhaṁ sambhoti - sabbaṁ taṇhāpaccayā."
(Sn. p. 144)

"Whatever suffering arises, all that is because of taṇhā."
(Wr. Tr.)

"Taṇhāya jāyati soko - taṇhāya jāyati bhayaṁ
taṇhāya vippamuttassa - natthi soko kuto bhayaṁ."
(Dhp. p. 216)

"From taṇhā arises grief, from taṇhā arises fear.
For him who is totally free from taṇhā, there is neither grief nor fear."
(Wr. Tr.)

It may be convenient to interpret taṇhā as temptations which produce a negative, detrimental effext upon the mind of

man. In the great majority of cases, the effect is permanent.

I. Upādāna

The literal meaning of upādāna, a compound consisting of upa and ādāna, appears in the dictionary of the Pali Text Society as "that (material) substratum by means of which an active process is kept alive or going." In its general sense, its English equivalents include fuel, supply, and provision, while its applied meanings relate to grasping, drawing upon, holding on, grip, and attachment. In the context of the Dependent Origination, however, only fuel, supply, provision, grasping, and grip are applicable. In this respect, upādāna assumes the meaning of saṅkhāra, both in the Majjhimanikāya and Buddhaghosa's commentary on the work:

"Yā vedanāsu nandī tad upādānaṁ."
(M. I. 38, p. 266-67)

"Taṇhā in perceptions and conceptions is upādāna."
(Wr. Tr.)

"... Upādānassa saṅkhārakkhandhekadesabhāvato."
(M. A., p. 299)

"... Since upādāna is included in the saṅkhāra aggregate."
(Wr. Tr.)

In other sources, āsava, whose literal meaning is 'flowing thoughts' is synonymous with saṅkhāra, and kāmupādāna[39]

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[39]References to kāmupādāna, or mental kamma-formations arising from sense desires appear in D. II. 58; III. 230; M. I. 51; S. II. 3; IV. 258; Vbh. 375; Dhammasaṅgani. Ed. Eduard Müller. Pali Text Society [Publications]. (London: H. Frowde, 1885), pp. 212, 256. (Hereafter cited as Dhs.)

often appears as kāmāsava.[40]

Upādānas fall into four categories: kāmupādāna, or mental kamma-formations arising from sense desires, diṭṭhupādāna, or mental kamma-formations arising from speculation, sīlabbatupādāna, or mental kamma-formations arising from a belief in rites and rituals, and attavādupādāna, or mental kamma-formations arising from a belief in a permanent unchanging soul. This classification, which appears in several Pāli texts,[41] includes all three forms of saṅkhāra: kāyasaṅkhāra (body and mind kamma-formations), vacīsaṅkhāra (speech and mind kamma-formations), and citta or manosaṅkhāra (mental kamma-formations). Since saṅkhāras deposited in the passive consciousness take possession of the embryo at the time of the reconception process (punabbhava), they are indistinguishable from upādānas.

J. Bhava

The literal meaning of bhava, derived from the root bhū, 'to be,' or 'to become,' is 'becoming' or 'being.' Other possible meanings are reconception, state of existence, life, world, cycle of reconceptions, and births and deaths. In the Dependent Origination, however, it is related only to rebirth (i.e. reconception) or punabbhava. As the starting point of

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[40] Explanations of kāmāsava, or mental kamma-formations arising from sense desires appear in D. II. 126; M. I. 7, 9; S. V. 72; Dhs. 245; Ps. I. 129; II. 46-47; Vin. III. 5.

[41] D. II. 58; III. 230; M. I. 51, 66; S. II. 3; V. 59; Dhs. 1213; Ps. I. 129; II. II. 46-47; Vbh. 375.

the next life-span of an individual, bhava can thus be considered the equivalent of nāmarūpa, the starting point of a person's present life-span. But bhava should not be confused with jāti or punaruppatti, which is concerned with the process of rebirth. The expression bhavasaṅkhāram avossaji muni,[42] 'The Thinker [Buddha] gave up the renovation of reconception,' illustrates the difference between bhava and saṅkhāra and the use of the latter to describe any force that leads to reconception.

In Buddhist thought, bhava also represents the thirty-one planes of existence which make up the universe, including this world and the worlds beyond it. They are: kāmabhava (eleven planes of sensual existence), rūpabhava (sixteen planes of form of the rūpībrahmas), and arūpabhava (four planes of existence in which formless Brahmas are born). The theory, illustrated in detail in Table 15, is a feature of Buddhist cosmology which finds sanction in the canonical texts.[43] Reconception as nāmarūpa, or the mind-body combination, however, can take place only in the first twenty-seven planes; the last four are reserved only for nāma as passive

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[42] D. II. 107.

[43] A. I. 210, 213-14, 223-24; III. 287, 313, 316, 332-33, 444; IV. 104, 239-41, 247-48, 252-57, 379-80, 401-402; V. 59-65, 331, 334; D. II. 57; III. 216; M. II. 193-94; III. 100-103; S. II. 3; IV. 258; V. 409-10, 423-24, 356; see also "Abhidhammattha-Saṅgaha," ed. T. W. Rhys Davids, Journal of the Pali Text Society, 1882:21-23. (Hereafter cited as Abhs.)

TABLE 15

THE THIRTY-ONE PLANES OF EXISTENCE

				Time Limit
ARŪPA-BHAVA Planes of Formless Brahmas	Of 4th Jhāna (Formless)	31. Nevasaññānāsaññāyatana		84,000 M.K.
		30. Ākiñcaññāyatana		60,000 M.K.
		29. Viññāṇañcāyatana		40,000 M.K.
		28. Ākāsānañcāyatana		20,000 M.K.
RŪPA-BHAVA Planes of the Brahmas of Form	Of 4th Jhāna (Of Form)	27. Akaniṭṭha	SUDDHĀ-VĀSA Pure Abodes	16,000 M.K.
		26. Sudassi		8,000 M.K.
		25. Sudassa		4,000 M.K.
		24. Atappa		2,000 M.K.
		23. Aviha		1,000 M.K.
		22. Asaññasatta		500 M.K.
		21. Vehapphala		500 M.K.
	Of 3rd Jhāna (Of Form)	20. Subhakiṇha		64 M.K.
		19. Appamāṇasubha		32 M.K.
		18. Parittasubha		16 M.K.
	Of 2nd Jhāna (Of Form)	17. Ābhassara		8 M.K.
		16. Appamāṇābha		4 M.K.
		15. Parittābha		2 M.K.
	Of 1st Jhāna (Of Form)	14. Mahābrahma		1 A.K.
		13. Brahmapurohita		1/2 A.K.
		12. Brahmapārisajja		1/3 A.K.
KĀMA-BHAVA Planes of the Senses	Kāmasugati (Sensual-happy)	11. Paranimmitavasavatti		16,000 C.Y.
		10. Nimmāṇaratī		8,000 C.Y.
		9. Tusita		4,000 C.Y.
		8. Yāma		2,000 C.Y.
		7. Tāvatiṃsa		1,000 C.Y.
		6. Cātummahārājika		500 C.Y.
	(Moderate)	5. Manussa (Human Beings)		No Limit
	Kāmadugati (Sensual-evil)	4. Asurayoni		No Limit
		3. Petayoni (Ghosts and Goblins)		No Limit
		2. Tiracchānayoni (Animals)		No Limit
		1. Niraya (Hells)		No Limit

M. K. Mahākappa
A. K. Asaṅkheyyakappa
C. Y. Celestial Years

consciousness, planes where the corporeal state ceases to exist.

Another use of bhava in the Dependent Origination refers to function as cause (kammabhava) and function as effect (vipākabhava). References to this particular usage of the former in the doctrine appear only when the factor causes its successor and of the latter when the factor affects the one that precedes it. Thus avijjā and saṅkhāra, by reason of their kamma nature, fall into the category of kammabhava, while bhava, jāti, and jarāmarana reflect the nature of vipākabhava.

The use of bhava, in context with the Dependent Origination, is cited in the Saṃyuttanikāya:

> "Katamo ca bhikkhave bhavo. Tayo me bhikkhave bhavā. Kāmabhavo rūpabhavo arūpabhavo. Ayaṃ vuccati bhikkhave bhavo."
>
> (S. II. xii. 2. 6, p. 3)

> "What, monks, is bhava, or the reappearance of passive consciousness? There are, monks, three bhavas: (eleven) sensual planes, (sixteen) planes of form, and (four) planes in which formless Brahmas are born. This, monks, is bhava (where the reappearance of passive consciousness can take place)."
>
> (Wr. Tr.)

Other references to bhava in the paticcasamuppāda doctrine appear as sambhava (the occurrence of the combination of passive consciousness with a fertilized ovum), punabbhava (reconception), gabbhāvakkanti (the coming down of passive consciousness into the ovum), nāmarūpa (the combination of passive consciousness and the ovum), and paṭisandhi (the re-

linking or rejoining of passive consciousness with the ovum).

K. Jāti

Jāti, derived from the root jan, 'to be born,' in its literal meaning refers to birth, or entering the world as a living being. In canonical literature, the concept appears in the following context:

> "Katamā ca bhikkhave jāti? Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo āyatanānaṃ paṭilābho. Ayaṃ vuccati bhikkhave jāti."
>
> (S. II. xii. 2. 5, p. 3)

> "And what, monks, is birth? That appearance of such and such beings in such and such type of beings as jāti (birth as emergence from the womb), as sañjāti (birth and its relationship with the outer world), as okkanti (coming down into the world), as abhinibbatti (birth appearing as a new being), as khandhānaṃ pātubhāvo (the appearance of the Five Aggregates), as āyatanānaṃ paṭilābho (the gaining of the six senses). This, monks, is called jāti, or birth."
>
> (Wr. Tr.)

Although translators have usually selected 'becoming' as the English equivalent for bhava, and 'birth' for jāti, a finer distinction must be drawn. While the former refers to conception in the mother's womb, the latter denotes the actual birth, or coming out into the world, of a living being. In reference to saḷāyatana, then, the two factors represent the commencement of an individual's relationship with his mother, and his later relationship with the world and society. Other Pāli synonyms for jāti are sūti (flowing out of the mother's body), pasūti (delivery), uppatti, nibbatti, and nikkhanti, all of which mean 'coming out.'

L. Jarā-maraṇa-soka-parideva-dukkha-domanassa-upāyāsā

The first two elements of the above compound refer to physical suffering, and the remainder to the suffering of the mind. These are common ailments; no individual can escape suffering. In his first sermon, The Buddha lists three types of sufferings: associations with those who are unpleasant and unhelpful, separation from loved ones, and failure to achieve one's desires. Every individual being has shared a common heritage of suffering, due to his inclination to accumulate avijjā, saṅkhāra, and viññāṇa.

The first three links of the Dependent Origination refer to the main causes of man's present life, the next six describe how life comes into being and generates the old causes until death, and the last three complete the circle. These three links relate to the effects that man can expect after death. The last link (i.e. decay, death, sorrow, etc.), however, is unique; it emphasizes the persistent presence of suffering during his series of rebirths.

Specific definitions of the seven elements of the last link in a life-span are as follows:

Jarā relates to the physical changes that age, disease, and accidents occasion. Aging and decay are reasonable English equivalents for the concept.

Maraṇa means death, the separation of passive consciousness from the body, the breaking of the mind-body combination, or the point at which viññāṇa finds a resting place in

a new ovum.

Sōka refers to the sorrow, grief, or anguish that an individual experiences at the loss of a beloved object.

Parideva in its literal sense means lamentation, but here refers to a sorrowful mental situation that causes man to weep and lament.

Dukkha relates to the mental suffering experienced through physical or mental pain. This type of suffering is caused by man's failure to fulfill his personal needs - the yearning to possess and the yearning to reject.

Domanassa is a term for distress, dejectedness, melancholy, and grief. It symbolizes the 'broken heart,' and reflects a state of mind which precludes joy and happiness.

Upāyāsā refers to turbulence, tribulation, or any condition that causes the mind unrest and disturbance, its antonyms being peacefulness and mental composure, serenity, and sincerity.

Misery and suffering as the common heritage of mankind is the subject of the Buddha's First Sermon. It is life's First Noble Truth:

> "Idaṃ kho pana bhikkhave dukkham ariyasaccaṃ. Jāti pi dukkhā jarā pi dukkhā vyādhi pi dukkhā maraṇam pi dukkhaṃ sokaparidevadukkhadomanassupāyāsā pi dukkhā. Appiyehi sampayogo dukkho piyehi vippayogo dukkho. Yam picchaṃ na labhati tam pi dukkhaṃ. Saṃkhittena pañcupādānakkhandhā pi[44] dukkhā."
>
> (S. V. lvi. 11, p. 421)

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[44]Pi does not appear in the Ceylon edition of the work.

"Now this, monks, is the Ariyan truth about Ill: Birth is Ill, decay is Ill, sickness is Ill, death is Ill: likewise sorrow and grief, woe, lamentation and despair. To be conjoined with things which we dislike: to be separated from things which we like, - that also is Ill. Not to get what one wants, - that also is Ill. In a word, this body, this fivefold mass which is based on grasping, - that is Ill.

Now this, monks, is the Ariyan truth about the arising of Ill."

(S. Tr. V, p. 357)

The task now remains to compare the Buddha's formula as contained in the doctrine of paṭiccasamuppāda as it appears in the unabridged text of the Dependent Origination with a standard translation of the text. The Pāli text is as follows:

"Bhagavā etad avoca. Paṭiccasamuppādaṃ vo bhikkhave desissāmi. Taṃ suṇātha sādhukaṃ manasikarotha bhāsissāmīti.

Evam bhanteti kho te bhikkhū Bhagavato paccassosuṃ.

Bhagavā etad avoca. Katamo ca bhikkhave paṭiccasamuppādo. Avijjāpaccayā bhikkhave saṅkhārā. Saṅkhārapaccayā viññāṇaṃ. Viññāṇapaccayā nāmarūpaṃ. Nāmarūpapaccayā saḷāyatanaṃ. Saḷāyatanapaccayā phasso. Phassapaccayā vedanā. Vedanāpaccayā taṇhā. Taṇhāpaccayā upādānaṃ. Upādānapaccayā bhavo. Bhavapaccayā jāti. Jātipaccayā jarāmaraṇaṃ soka-parideva-dukkha-domanassupāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti. Ayaṃ vuccati bhikkhave samuppādo.

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho. Saṅkhāranirodhā viññāṇanirodho. Viññāṇanirodhā nāmarūpanirodho. Nāmarūpanirodhā saḷāyatananirodho. Saḷāyatananirodhā phassanirodho. Phassanirodhā vedanānirodho. Vedanānirodhā taṇhānirodho. Taṇhānirodhā upādānanirodho. Upādānanirodhā bhavanirodho. Bhavanirodhā jātinirodho. Jātinirodhā jarāmaraṇaṃ soka-parideva-dukkha-domanassupāyāsā nirujjhanti. Evam etassa kevalassa dukkhakkhandhassa nirodho hotīti.

Idam avoca Bhagavā. Attamanā te bhikkhu Bhagavato bhāsitam abhinandunti. ~~Pathamam~~."

(S. II. xii. 1. 2-5, pp. 1-2)

C. A. F. Rhys Davids translated the Dependent Origination in this manner:

"... The Exalted One said: - 'I will teach you, brethren, the causal law. Listen to it, give your minds thoroughly and I will speak.' 'Even so, lord,' responded those brethren. The Exalted One spake this: -

What, brethren, is the causal law?

Conditioned by ignorance activities come to pass; conditioned by activities consciousness, conditioned by consciousness name-and-shape, conditioned by name-and-shape sense, conditioned by sense contact, conditioned by contact feeling, conditioned by feeling craving, conditioned by craving grasping, conditioned by grasping becoming, conditioned by becoming birth, conditioned by birth old age-and-death, grief, lamenting, suffering, sorrow, despair come to pass. Such is the uprising of this entire mass of ill. This, brethren, is called [causal] happening.

But from the utter fading away and ceasing of ignorance [comes] ceasing of activities; from ceasing of activities ceasing of consciousness; from ceasing of consciousness ceasing of name-and-shape, from ceasing of name-and-shape ceasing of sense; from ceasing of sense ceasing of contact; from ceasing of contact ceasing of feeling; from ceasing of feeling ceasing of craving; from ceasing of craving ceasing of grasping; from ceasing of grasping ceasing of becoming; from ceasing of becoming ceasing of birth; from ceasing of birth ceasing of old age-and-death, grief, lamenting, suffering, sorrow, despair cease. Such is the ceasing of this entire mass of ill.

It is the Exalted One who spake this. Pleased in mind those brethren took delight in the saying of the Exalted One."

(S. Tr. II, pp. 1-2)

A more accurate rendering of the Buddha's teaching on rebirth, however, entails the use of other English equivalents to express the true substance of the Dependent Origination:

"This the Buddha said, 'Monks, I will teach you the Dependent Origination. Listen to it. Give your

whole attention to it. I will speak.' 'Yes, Lord,' said the monks, and they prepared to listen to the Buddha. The Buddha thus spoke:

What, monks, is the Dependent Origination?

Monks, conditioned by ignorance of the Four Noble Truths, there arises mental kamma-formations;
Conditioned by mental kamma-formations, there arises passive consciousness;
Conditioned by passive consciousness, there arises the mind-body combination;
Conditioned by the mind-body combination, there arises birth together with the six senses;
Conditioned by birth, there arise sense impressions;
Conditioned by sense impressions, there arise perceptions and conceptions;
Conditioned by perceptions and conceptions, there arises attachment to self;
Conditioned by attachment to self, there arises the grasping of saṅkhāras;
Conditioned by the grasping of saṅkhāras, there arises the mind-body combination (after death);
Conditioned by the mind-body combination (after death), there arises birth;
Conditioned by birth, decay and death, and mental troubles such as sorrow, lamentation, suffering, despair and dejection occur.

Thus the arising of this whole mass of suffering takes place. This, monks, is called the arising (of suffering).

Yet conditioned by the cessation of ignorance, [a condition] which is possible only through complete detachment, mental kamma-formations come to cease;

Conditioned by the cessation of mental kamma-formations, passive consciousness comes to cease;
Conditioned by the cessation of passive consciousness, rebirth as a mind-body combination comes to cease;
Conditioned by the cessation of the mind-body combination, birth comes to cease;
Conditioned by the cessation of birth, sense impresions come to cease;
Conditioned by the cessation of sense impressions, perceptions and conceptions come to cease;
Conditioned by the cessation of perceptions and conceptions, attachment to self comes to cease;

Conditioned by the cessation of attachment to self, mental kamma-formations come to cease;
Conditioned by the cessation of mental kamma-formations, [future] mind-body combination comes to cease;
Conditioned by the cessation of [future] mind-body combination, [future] birth comes to cease;
Conditioned by the cessation of [future] birth, decay and death, sorrow, lamentation, suffering, despair and dejection come to cease.

Thus the cessation of this whole mass of suffering takes place. Thus the Buddha spoke. Those monks who were pleased in mind took delight in the teaching of the Buddha."

(Wr. Tr.)

And with these words, the Buddha gave to his disciples and to the world, a new way of life. Despite the sorrow, the pitfalls, and the delays that would beset man in his efforts to understand himself and his fellow men, he had held out the promise of happiness and peace to those who were prepared to follow the path he had charted.

Paṭiccasamuppāda: Its Treatment in Canonical Literature

The Buddha's teaching on the doctrine of reconception in Pāli texts is diverse and often confusing to the layman who expects consistency and thoroughness in the presentation of a philosophical doctrine. In the first instance, the doctrine is discussed in some texts only briefly, without benefit of explanation of the twelve links or factors which form its substance, as for example:

"... Imasmiṃ sati idaṃ hoti, imass' uppādā idaṃ uppajjati, imasmiṇ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati."[45]

[45] A. V. 184; M. II. 32, 63; S. II. 70, 95-96; V. 388; Ud. 1-2.

> "This being, that is. By the arising of this that arises. This not being, that is not. By the ending of this, that comes to cease."
>
> (A. Tr. V, p. 126)

or

> "If this is, that comes to be; from the arising of this, that arises; if this is not, that does not come to be; from the stopping of this, that is stopped."
>
> (M. Tr. II, p. 229)

In this case it is evident that the Buddha, in using the pronouns 'this' and 'that' did not intend to dwell upon the specific features of his doctrine; his objects were to state a simple relationship between cause and effect and to reveal the flexibility of the order of links in the chain of causation. He made it possible for his followers to commence with any link in the series and proceed forward or backward in any direction while remaining within the limits of the twelve factors.

In other instances, however, the Buddha enunciated the details of the doctrine in varying degrees. While some passages occur in direct order, beginning with avijjā and ending with jarā-maraṇa-soka-parideva-dukkha-domanassa-upāyāsā, others are in reverse order. In some texts, moreover, a significant reduction in the number of factors appears. In four citations of the Saṁyuttanikāya,[46] for instance, avijjā is omitted. Two passages in the Dīghanikāya[47] and three in the

[46]S. II. 14-16, 66.

[47]D. II. 31-33.

Saṃyuttanikāya[48] omit both avijjā and saṅkhāra. The formula as presented in the Mahānidānasutta of the Dīghanikāya[49] leaves out avijjā, saṅkhāra, and saḷāyatana, while another discourse of the Saṃyuttanikāya[50] omits avijjā, saṅkhāra, and viññāṇa. Still other references to the doctrine include eight,[51] six,[52] five,[53] four,[54] and two[55] factors. In the First Sermon of the Buddha, finally, taṇhā is the only factor used to represent paṭiccasamuppāda as an equivalent of the Second Noble Truth, dukkhasamudaya, or the cause of the arising of suffering.[56]

These variations have given rise to much speculation concerning the original form in which the Buddha presented his doctrine. T. W. Rhys Davids,[57] C. A. F. Rhys Davids,[58] and

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[48] S. II. 13-14, 91.

[49] D. II. 55-56.

[50] S. II. 90-91.

[51] S. II. 24, 37, 72-73, 75.

[52] S. II. 108-112.

[53] S. II. 52-53, 72, 84-90, 92-93.

[54] S. II. 65, 67.

[55] S. II. 38, 42.

[56] S. V. 421.

[57] PTS Dict., p. 16, s.v. "paṭiccasamuppāda."

[58] ERE. IX. 672-73.

E. J. Thomas[59] have suggested that the ten factors presented in the Mahāpadānasutta[60] of the Dīghanikāya predate all others. Their claim, however, is groundless. First of all, the Mahānidānasutta[61] of the same text presents only nine factors. Secondly, the three Piṭakas[62] contain the formula in its entirety (with twelve factors) in more than fifty references, whereas lesser forms occur upon eight occasions only. In the third instance, shorter forms occur neither in the Vinaya or Abhidhamma Piṭakas. Fourthly in Mahāyāna Buddhism,

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59 Hist. Bud. Th., p. 58.

60 D. II. 30-32.

61 D. II. 55-56.

62 Dhs. 348; M. I. 49-52, 261, 264; II. 63-64; S. II. 1-12, 17-18, 20, 23, 25-26, 28, 31-32, 42-46, 57, 60-65, 76-79, 81-84, 95, 104-106, 113-16, 118, 126, 130-31; Ud., 1-2; Vbh. 135 ff.; Vin. I. 1-2.

the twelve-factor formula is contained in nine works.[63] Other cases in support of the twelve-factor theory occur in the Vinaya Mahāvagga (Vin. I. 1-2) and Udāna (Ud. 1-2) as a realization of the Buddha immediately following his Enlightenment, and in several passages of the Saṁyuttanikāya[64] as a proclamation of the Buddha.

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[63] Daśabhūmikasūtra et Bodhisattvabhūmi ... Publiés avec introduction et notes par J. Rahder. (Paris: P. Guethner, 1926), 48. 23 ff.; Nāgārjuna. The Dharma-Samgraha: An Ancient Collection of Buddhist Technical Terms. Prepared ... by Kenjiu Kasawara and ed. F. Max Müller and H. Wenzel. Anecdota Oxoniensia, Aryan Series, vol. 1, pt. 5. (Oxford, Clarendon Press, 1885), p. 42; Kāçyapaparivarta: A Mahāyānasūtra of the Ratnakūṭa Class. Ed. in the original Sanskrit, in Tibetan and in Chinese by A. von Stäel-Holstein. (Shanghai: Commercial Press, 1926), pp. 61-62; Mahāvastu Abadānam: Le Mahâvastu. Texte sanscrit, publie pour la premiere fois et accompagné d'introductions et d'un commentaire par E. Senart. 3 vols. (Paris: Imprimerie Nationale, 1882-97), II. 285. 8 ff; 345. 13 ff.; III. 448. 12 ff. (Hereafter cited as Mhvu.); Mahāvyutpatti. A Tibetan index to the Mahāvyutpatti, with its Sanskrit equivalents. Sakaki ed. by Kyoo Nishio. (Kyoto: Isseido Pub. Co., 1941), 2241-58; Sadhpund. 179. 4 ff.; Sālistambasūtra. Bouddhisme, études et materiaux, theorie des douze causes (reconstituted). Ed. Louis de La Vallée Poussin. (Gand: E. Van Goethem, 1913), 76. 13 ff.; Śāntideva, Śikshā Samuccaya: A Compendium of Buddhist Doctrine. Trans. from the Sanskrit by Cecil Bendall and W. H. D. Rouse. (London: John Murray for the Government of India, 1922), 219. 10 ff.; Suvarnaprabhāsasūtra; Suvarnabhāsottamasūtra. Das Goldglanzsūtra. Ein Sanskrittext des Mahāyāna-Buddhismus ... Hrsg. von Johannes Nobel. (Leipzig: O. Harrassowitz, 1937), pp. 193-99 ff.

[64] S. II. 1-2, 4-11, 25, 42, 60-65.

The Buddha took it as a matter of course that once the formula with its group of twelve factors was understood, all lesser forms would fall into place. The reverse, however, was not true, for as it has been demonstrated, he intended some factors to serve as equivalents of others. Only in the entire formula, moreover, did the Buddha explain the process of reconception and divide it into stages of past, present, and future. A glance at the complete text of the Dependent Origination reveals the utmost necessity of viewing the doctrine in terms of a past without beginning,[65] a present life span, and a future that has no end except in nibbāna.[66]

Thus the Buddha's doctrine of reconception signifies the final phase of his teaching on the concept of mind, a broad concept which in essence deals with the law of cause and effect and with man in his past, present, and future environments. The Buddha saw the world as a place of beauty and of goodness, where man could live in happiness, honesty and faithfulness, and if he chose, reach the summit of existence. More often, however, the master observed the world in all its misery, suffering, and despair, and with his own eyes saw man as a weak and powerless victim of his own desires and longings, who succumbed to temptation, became attached to self, and as a consequence, wandered from one existence to

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[65]In the sense that the beginning of the world and man is inconceivable.

[66]Cf. note 39.

another, seeking, probing, attempting to find an answer to the meaning of it all.

Except in his thoughts on rūpa and jāti, the Buddha expressed little concern for the physical life of man; the body, to him, served merely as the storehouse of the six senses and their mental attributes. Any experience that man might suffer, therefore was a matter of mind -- the mental images that he had accumulated from past to present existences, the forces that determined the nature of future existences. The Buddha realized also, that man, in order to control his destiny, must fully understand the working of his mind, its powers of perception and conception, and the relevance of active and passive consciousness to those powers.

In order to insure that his followers clearly understood his teachings on mind, therefore, the Buddha first opened up a world of speculation in regard to the meaning of citta and mano, concepts which he later expanded into the Five Aggregates. His final teaching on the subject, the Dependent Origination, the details of which appear on Table 16, gave to those who were firmly rooted in their present environments a

TABLE 16

DEPENDENT ORIGINATION: PAṬICCASAMUPPĀDA

No.	Term	Meaning	Period
1.	AVIJJĀ	Ignorance of the Four Noble Truths	Of Past Lives ATĪTA
2.	SAṄKHĀRA	Moral and Immoral Kamma-formations	Of Past Lives ATĪTA
3.	VIÑÑĀṆA	Passive Consciousness	Of Past Lives ATĪTA
4.	NĀMARŪPA	Mind-Body Combination (Reconception)	Of the Present Life VATTAMĀNA
5.	SAḶĀYATANA	Birth with Six Senses	Of the Present Life VATTAMĀNA
6.	PHASSA	Sense Impressions	Of the Present Life VATTAMĀNA
7.	VEDANĀ	Perceptions and Conceptions	Of the Present Life VATTAMĀNA
8.	TAṆHĀ	Attachment to Self, or Ignorance	Of the Present Life VATTAMĀNA
9.	UPĀDĀNA	Moral and Immoral Kamma-formations	Of the Present Life VATTAMĀNA
10.	BHAVA	Reconception (Mind-Body Combination)	Of Future Lives ANĀGATA
11.	JĀTI	Birth with Six Senses	Of Future Lives ANĀGATA
12.	JARĀ-MARAṆA-SOKA-PARIDEVA-DUKKHA-DOMANASSĀ-UPĀYĀSA	Decay, Death, Sorrow, Lamentation, Suffering, Despair, and Dejection	Of Future Lives ANĀGATA

Left-hand groupings:

- ATĪTA-KAMMABHAVA — Causes of the Past Lives (items 1–5)
- VATTAMĀNA-VIPĀKABHAVA AND KAMMABHAVA — Effects and Causes of the Present Lives (items 5–9)
- ANĀGATA-VIPĀKABHAVA — Effects of the Future Lives (items 9–12)

look into the cycle of rebirths of the past and of the future.[67]

The words of the Buddha on citta and mano, his teaching on the Five Aggregates, and his words on the Dependent Origination complement and supplement one another. Repetition has been used to good effect. The Buddha's concept of mind represents his most significant contribution to mankind.

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[67]The theory of life as a recurring cycle of reconceptions was also adopted by the Hindus. It forms the theme of the Bhagavadgītā. See Bh. Gita, chap. 2, 21-22. There is an underlying difference, however, between the Hindu and Buddhist schools of thought. The former dwells heavily on the soul, which is indestructible, and an unchanging active agent, whereas the Buddhist viññāṇa is destroyed by the achievement of nibbāna. See also Sve. Up. III. 13; V. 8; Br. Up. I. 5. 23; Kath. Up. II. 1. 12-13; Mai. Up. VI. 38. See also the Buddha's rebuke to the monk Sāti when the latter failed to distinguish between the two concepts of reconception as taught in Hinduism and his own religion, in M. I. 258 and M. Tr. I. 313-14.

CONCLUSION

In the preceding chapters, the writer has tried to show that leading translators of Buddhist scriptures interpreted crucial passages, in which there are words that express the component parts of mind, inadequately, and contributed unwittingly to misrepresentations of the Buddhist doctrine.

The most important four words pertaining to mind are vedanā, saññā, saṅkhāra, and viññāṇa in the context of the Five Aggregates. These terms are examined according to the derivation of each word, and also according to the usage of each word in their contexts. Particularly when the translations and dictionaries appeared doubtful, Pāli commentaries were also consulted to get at the original meaning of each term in its particular contextual passage. The translations of those terms by twenty-nine leading translators were collected and compared with the new meanings evolved by the writer. The tables containing lists of pertinent English equivalents show that at times the translators are in agreement. Even where they disagree or differ, their translations are often found not to be contradictory. Doubts about the new meaning of a word are discarded only when the new meaning agreed with

at least one or more translators and with one entry of the meaning in a dictionary. No new meaning has been introduced arbitrarily. Active consciousness and passive consciousness are terms coined by the writer, for he could not find better equivalents to express the two main divisions of mind. Throughout the present work, perception strictly means 'all kinds of sensory experiences including emotions, feelings, and sensations.' Conception is used either to mean 'thought, including intellectual, non-intellectual, and imaginative thinking,' or 'mind-body combination of a fertilized ovum in a mother's womb.' The final appropriate meaning of conception depends on the context. A search was made as to the usage of the above mentioned four words in the pre-Buddhistic Indian literary works, namely, the Ṛgveda and the Upaniṣads. It was clearly seen that not one of the four terms had been used in the same sense as they are used in the contexts of the Five Aggregates and the Dependent Origination. All the four terms were used in certain passages of the Ṛgveda and the Upaniṣads, but there they express entirely different meanings. Even Monier Williams' Sanskrit-English Dictionary does not give special Buddhist meanings for the four words. This circumstance suggests that the determined meanings of those particular words are entirely Buddhist in origin, and that they were not used in the same sense prior to or contemporary with Buddhism.

The indications of the four words were then compared, individually as well as collectively, with the current transla-

tions of the Pāli words citta and mano, terms which were also used in the Ṛgveda, Upaniṣads, and Tipiṭaka. The translations showed that each of the words can be divided into three types of meanings, primary, secondary, and general. In their primary meanings, citta and mano express two entirely different concepts. In their secondary meanings, the two terms are interchangeable and express the same concepts. In their general meaning, both mean 'mind' in a very broad sense. Their occurrences in the Ṛgveda, earlier Upaniṣads, and the earlier works of the Tipiṭaka were investigated. It was found that the threefold usage of each word is common in all three types of contexts.

Three important facts have come to light as significant results of the comparative study of the connotations of the six words, citta, mano, vedanā, saññā, saṅkhāra, and viññāṇa.

The first is that in the pre-Buddhistic era of Indian thought, the concept of mind was limited only to active consciousness. By mind, the thinkers of those days meant only the perceptive and conceptive aspects of the word. They do not seem to have had any knowledge of the passive aspect of mind, except for the concept of an indestructible, everlasting, unchanging soul, which, however, cannot be regarded as a part of mind. An analysis of mind as consisting of four component parts appears for the first time in Indian philosophical thought only in the earlier works of the Tipiṭaka.

The second is that the two substitutes for citta and mano,

namely, vedanā and saññā, respectively, were introduced by the Buddha to express directly the two primary meanings of citta and mano. This constitutes an innovative usage of two traditional terms with specific Buddhist connotations.

The third is a significant growth of the concept of mind in the time of early Buddhism. The concept of saṅkhāra was added to the concept of active consciousness, and a new concept, that of viññāṇa, which implies the passive aspect of mind, was introduced as the fourth constituent part of mind. The new additions, one pertaining to active consciousness and the other to passive consciousness, result in two broad divisions of mind. They are now a part of modern psychology.

The writer also attempts to analyze appropriate passages of the Dependent Origination, since the four terms for mind which appear in the Five Aggregates form part of that philosophical formula. The Buddha described the Dependent Origination as something profound (gambhīro), difficult to perceive (duddaso), and not easy to understand (duranubodho). Current English translations of the formula, and the pertinent entries in Pāli and Sanskrit dictionaries were observed critically. These translations and entries help greatly in understanding but do not provide ultimate clarity. The formula became clear only when it was studied in the light of the meanings of the four mental aggregates newly determined by the writer. A close study of the Dependent Origination in all its details is made in the third chapter. The translation of the complete formula

of Dependent Origination by C. A. F. Rhys Davids, as a sample of current English translations, is compared with the new interpretation of the writer at the end of the chapter. Only in the interpretation can one note the usage of several pairs of terms with similar meanings but different forms. Those pairs are: avijjā and taṇhā (to mean the blindness created by attachment to self), saṅkhāra and upādāna (in the sense of mental kamma-formations grasping the life continuum); nāmarūpa and bhava (as mind-body combination of becoming); and saḷāyatana and jāti (as appearing in sense organs already present at birth). Vedanā in the Dependent Origination stands for both the traditional meanings of vedanā and saññā (in the context of the Five Aggregates), and signifies both perception and conception. The pertinent passages in the Dependent Origination when closely examined confirm the genuineness of the newly determined meanings of the terms of the Five Aggregates.

The original meanings of citta and mano probably are 'perception' for citta and 'conception' for mano. Later both words were apparently used to mean 'mind' in the general sense of the word. The desire to avoid semantic confusion and to retain clarity in his teachings induced the Buddha, probably, to introduce two substitutes, vedanā and saññā, in the place of citta and mano.

While most of the translations and interpretations extant and investiaged here did not take into consideration

the Buddha's ultimate meanings and intent, the authors cannot be accused of having falsified essential parts of the doctrine. Not being aware of such subtle and precise distinctions in the application of crucial terms in certain given contexts, most Eastern as well as Western lexicographers, commentators, and translators expressed themselves in terms which were too general, too narrow, or too broad, and thus could not do justice to the context and intended meaning. Apparently earlier imprecise translations later were simply copied without much deliberation and caused some serious scholars in the West to cast doubt as to the Buddha's rational contribution to philosophic thought.

A word about the tables in the foregoing chapters is in order. Tables 1 and 2 list the meanings of the roots cit and man as they are given in five dictionaries and in Whitney's The Roots, Verb-forms and Primary Derivatives of the Sanskrit Language. The two lists show that all authorities agree upon the meaning 'perceive' for cit and 'think' for man. This leads to the conclusion that citta, derived from cit, should primarily mean 'mental perceptive faculty,' and mano, derived from man, 'mental thinking or conceptive faculty.' The translations of citta and mano as they are cited in the Dhammapada are listed in tables 3 and 4, and as they are cited in the Suttanipāta, in tables 5 and 6. The translators also are in favor of the primary meanings of the two words as they have appeared radically. These tables, moreover, decide the gener-

al meaning for both words as 'mind.' Whatever other meanings remain must be included in the category called 'secondary.'

Tables 7 through 11 in Chapter 3 give the translations of rūpa, vedanā, saññā, saṅkhāra, and viññāṇa as they are translated by twenty-nine leading Pāli scholars. They also help to discern that the writer's new meanings are not arbitrary. Table 12 gives the canonical list of four kinds of foods that nourish each analytical factor of a living being, showing how the nourishments form the being of five aggregates. Table 13 is a detailed analysis of mind in all its component functions, being strictly limited to the two concepts of active and passive consciousness, and to the four mental aggregates. Table 14, in Chapter 3, gives all translations of each of the twelve factors of Dependent Origination as they are interpreted by seven prominent translators. It also helps one compare and contrast and evaluate the new interpretations of the writer. Table 15 supplies the names of thirty-one planes of existence as they are explained in the works of the Tipiṭaka. They are the places or worlds in which the passive consciousness of an individual can manifest itself from time to time after death. Descriptions of each world are beyond the scope of the present work. The last table, number 16, shows how the twelve terms of the Dependent Origination are divided into the past, present, and future of a living being.

In the present investigation on the concept of mind in early Buddhism, the crucial Buddhist teaching has been the

Five Aggregates. Many concepts that relate to mind, as expressed in works on modern psychology, can be explained in relation to the mental factors of the Five Aggregates. For instance, 'knowing' is the resultant factor either of vedanā or of saññā, or of both. 'Feeling' is included in vedanā. 'Thinking' is expressed by saññā. 'Subconsciousness' is introduced by viññāṇa. The present study has clearly shown that the six Pāli terms, citta, mano, vedanā, saññā, saṅkhāra, and viññāṇa not only disclose what is generally meant by mind, but also the stages in the evolution of Indian thought pertaining to mind.

The contents of the first three chapters of the present work shed some light on the nature and functions of mind and its component parts, and on several other concepts that are related to mind. Among these concepts are: the conception of a being as a combination of body and mind; the birth of a being as coming out of an egg or womb with fully grown sense organs; life as the process of a mental continuum of active and passive consciousness; and death as the separation of passive consciousness from the body. The theory of kamma, which depends upon the concept of saṅkhāra, explains the similiarities and differences of life in its various forms.

According to the contents of the Dependent Origination, mind comes to us at conception in the form of passive consciousness. It pervades the whole body even though we are unable to experience it consciously. As a passive force, it

functions continuously throughout the life-span of the individual. When mind (passive consciousness) is separated from the body at death, it seeks and finds another fertilized ovum in a mother's womb and continues the cycle of births and deaths. The force that induces passive consciousness to seek and find the suitable ovum to enter is explained in Buddhist philosophy as sankhāra or kamma. Passive consciousness becomes active only through the contact of sense organs and sense objects, and in that stage of mental action it is called active consciousness. Like a wave or ripple on the surface of water, the process of active consciousness starts from passive consciousness, ends in passive consciousness, and is deposited in passive consciousness. While passive consciousness enters into a relationship with body and form, the internal world of the individual, i.e. its active consciousness, relates that life to the external world through the senses. Sankhāra or kamma is the prolonging factor of passive consciousness. Sankhāras are formed in active consciousness through tanhā (attachment to self), and are deposited in the repository of passive consciousness. A sankhāra once formed and deposited in this repository will remain there until it reaches its fruition (vipāka). The purification of mind starts with the inhibition and attenuation of the sankhāras present in the active consciousness. The mental purification process of an individual reaches its climax only in the cessation or eradication of avijjā or tanhā, the

principal factors contained in the saṅkhāras. This total mental purification of saṅkhāras, which are never again soiled, is called nibbāna (cessation of taṇhā), or Enlightenment (bodhi). It works as the full mental illumination on the Four Noble Truths. The individuals who realize nibbāna are called Buddhas or Arahants. Parinibbāna (nibbāna without residue or ultimate nibbāna) is the death of a Buddha or an Arahant. It is the end of life of the individual in any appearance.

The scope of the present work by necessity is limited to the study of the concept of mind as it presents itself in the earlier works of Buddhism, and especially in the earlier texts of the Pāli Suttapiṭaka. Nevertheless, an expansion of speculation on mind and an attempt to elucidate or to explain it in more detail are found in the works of the Abhidhamma, which are generally regarded to have been composed later than the Vinaya or Sutta texts. Pāli commentaries such as Buddhaghosa's Visuddhimagga, Buddhadatta's Abhidhammāvatāra and Rūpārūpavibhāga, and Anuruddha's Abhidhammatthasaṅgaha and Nāmarūpapariccheda shed much light on the later developments of the concept of mind, all of which are beyond the scope of the present work. In those developments, there is a series of new technical terms. Some of the most important ones are: bhavaṅga (for viññāna), paṭisandhi citta (for bhavaṅga or nāma in nāmarūpa at conception), vīthi citta (a process of active consciousness in vedanās, saññās, with or without saṅkhāras), cuticitta (for viññāna at death), and the like.

These new terms, however, are not contrary or contradictory to the terms investigated here in regard to the early concept of mind. The *Abhidhamma* views on mind and mental faculties (*citta* and *cetasika*) enriched and enlarged by new terms and new explanations reconfirm and supplement the earlier views as depicted in the texts of the *Suttapiṭaka*.

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